

Volume LXXXVI No. 2 March 31, 1967 30 cents

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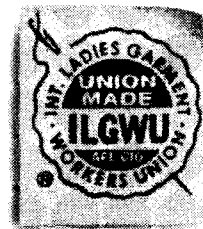
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An Open Letter on Vietnam to the Catholic Clergy and Laity of the United States

WE THE UNDERSIGNED consider it our moral obligation to speak out for a reassessment of American involvement in Vietnam. While we recognize the fact that terrorism has been committed by the Viet Cong in this tragic war, we strongly believe that immoral acts on one side do not justify immoral acts of retaliation on the other, and as Americans and Catholics do feel it necessary to call attention to our own responsibilities.

We have been moved by the forceful words of the National Conference of Catholic Bishops of November 21, 1966: "No one is free to evade his personal responsibility by leaving it entirely to others to make moral decisions." The bishops also reminded us that the fact that war has unfortunately begun "does not mean that any and all means may be employed by the warring parties."

The time has come to advance beyond mere declaration of devotion to peace to a concrete implementation of our commitment. We do not pretend to be competent to resolve all the issues at stake in this war. However, it is difficult to see how any man of conscience, regardless of his basic position on the war, can condone certain recurrent features of this conflict. We ask you to join us in condemning emphatically and unambiguously at least the following aspects of American involvement in Vietnam:

1. Indiscriminate bombing, which grossly destroys any sufficient distinction between combatant and civilian;
2. The horrible destruction of human life by means of napalm and fragmentation bombs;

3. Depriving the populace of necessary food supplies through crop destruction;

4. The torture of prisoners in any form whatsoever.

We further urge you to scrutinize with all the force of your consciences the full scope and depth of American involvement in Vietnam. We urge you to consider the frightening dehumanization of our soldiers who are forced to suspend their consciences and carry out immoral acts under orders. We urge you to weigh the needs of millions around the globe against the immense cost of this war—two billion dollars per month. We urge you to remember the thousands of soldiers and civilians on both sides who have suffered in a conflict whose rationale, both legal and moral, has been widely challenged.

Please join us in insisting that our government pursue single-mindedly all possible avenues of peace rather than of violence. Our bishops have warned us: "There is a grave danger that the circumstances of the present war may, in time, diminish our moral sensitivity to its evils." We fear that this very danger has been actualized. We face a severe crisis of conscience within our Catholic community that arises from the incongruity between the moral principles enunciated by the Church and the uncritical support of this war by so many Catholics.

During this Easter season of peace, please ponder with us the solemn warning of our bishops in the Vatican Council document *The Church in the Modern World*: "The men of our time must realize that they will have to give a somber reckoning for their deeds of war." (par. 80)

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CATHOLIC COMMITTEE ON VIETNAM

Fordham University

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NEWS AND VIEWS

Food prices:

The net value of farm ingredients in a loaf of bread that sells for an average of 29.7 cents is 3.7 cents. A pound of choice beef marketed at 83.9 cents a pound returned 47.2 cents to the farmer. A 17.4-cent can of beets, returns 1.2 cents to the producer. Also there is less than three cents worth of corn (farmer's price) in a 22-cent can of corn and a 30-cent box of corn flakes. Senator McGovern, pushing the truth-in-packaging bill, wants all this on the retail food labels.

Lou Harris vs. Gommar DePauw:

The day after the Harris poll in *Newsweek* showed that 73 percent of American Catholics approve the reformed liturgy, Father Gommar DePauw's Catholic Traditionalist Movement turned out a press release insisting that the figure should have been 25 percent. The Traditionalists say they arrived at their statistic after more than a year's worth of "systematic sampling of Catholics in all parts of the U.S.A.," and that *their* survey is being published in *Musicae Aacre Ministerium*, official publication of the International Association for Sacred Music in Rome.

Two recent leads by Ted Fiske in the *New York Times*:

"Should Auld Aquinas Be Forgot?" (on the state of Thomism in Seminaries).

"Are opiates the religion of the people?" (on the search for spiritual development through drugs).

The problem of the unwed mother is hereby solved:

"When the female organism is near to maturity, that is, during puberty, the ovaries begin to produce those tiny seeds of which we spoke and which, as we saw, travel through the oviducts into the uterus. They cannot yet, nor by themselves, be the beginnings of a new

child's life.*

[Footnote] *This will only happen when a woman is married and can become a mother.

—Louis Guarnero, *The Wonder of Growing Up* (quoted in *Slant*)

A united anti-war mobilization—The Spring Mobilization to End the War in Vietnam—is scheduled for Saturday, April 15, in New York and San Francisco. It has been called in a letter sent out by the Committee of Faith, signed by Clifford Rugg, committee co-ordinator; Tom Cornell and Jim Forest of the Catholic Peace Fellowship; the Rev. Thomas Lee Hayes of the Episcopal Peace Fellowship; and Mrs. Jo Leigh Luckett of the New York Monthly Meeting of Friends. A "peace fair" is planned for San Francisco. In New York, there will be a vigil and meal, following a walk from Central Park (starting at 10 A.M. in Sheep Meadow) to the United Nations. For information write the Committee at 229 E. 59th Street, New York City, or phone 752-5150, 473-1040.

Excerpts from a letter by David Nesmith, an American volunteer worker for the U.S. AID program in Vietnam:

"Do you understand what it means to have a plane fly overhead and just stop in utter terror of what that plane might be doing? Do you understand what napalm does to people? It explodes and spreads a jelly all over everything in the vicinity. This jelly is on fire. It burns through clothing and destroys the skin with burns. It leaves the people not already dead to die a horrible death by burns. It burn trees, houses, everything. Do you understand what a phosphorus bomb does? It gets on the body and burns; and it does not stop burning until it reaches bone. What does it feel like, I wonder, to have phosphorus on your face and feel it eating away right down to the skull. Do you like that picture? Well, that is what your government and

mine is doing!

"Do you understand what it means to be a sustenance farmer, just growing enough rice for the family to live on for a year. And do you understand how it feels to watch a plane fly overhead spraying chemicals on your field just before harvest, and then watch that field become brown, and then black. Would you like to watch your family starve to death because of some nebulous fight that does not matter. Do you know why it does not matter? Because the very thing that the U.S. seeks to preserve (freedom and abundant life) is that which it destroys every day. Do you understand that bombs and artillery are indiscriminate and don't just cause death and suffering among Vietnamese Communists?

"Do you understand what it is like to be living in a village in an 'insecure' area and to have a plane unload its bombs and then strafe your village without mercy because someone fired at him with a rifle? Can you even begin to imagine the utter horror of being in a village where the planes come in dropping fragmentation bombs to drive people into the open and then following with napalm and phosphorus bombs to get an effective "kill." My God, can you even imagine what it is like in the villages? Do you know that at least 5 civilians are killed or wounded for every one combatant in Vietnam? . . .

"Many of my friends have written and asked if they could help me and my work with an offering of money. I respond to them and to you. If you have been able to grasp even a tiny fraction of the anguish and desperation of this letter, and I have been able to record a fraction of what I feel, and I feel only a fraction of what my people in the countryside feel; then you will do everything in your power and in the power that God offers you to STOP THIS WAR!!! Picket, go to jail, protest, organize politically, preach, pray, write letters, bring our bumbling giant of a nation to its knees. Do whatever is necessary but please please, in the name of everything that is sane and loving, please STOP THE WAR!"

JOHN I.E.O

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COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts.

Second-class postage paid in Philadelphia, Pa. Printed in the USA and published weekly, except biweekly Christmas-New Year's and from mid-July to mid-September,

by Commonweal Publishing Co, 232 Madison Ave, New York, NY 10016

Murray Hill 3-2042. Copyright © 1967 Commonweal Publishing Co, Inc.

US and Canada, \$9 a year. Foreign \$11. Single copies 30¢

Christian Democracy

St. Paul, Minn.

To the Editors: To believe that "Castro-inspired totalitarian radicals" are the keenest enemies of Christian-Democratic governments in Latin America, as William Shannon does (Feb. 17), runs counter to my own personal acquaintance with some Christian Democrats in Chile. But that was more than 17 years ago, when Eduardo Frei was a junior senator and the late Bishop Manuel Larraín of Talca was their only public champion among the hierarchy. So I checked my recollections with an economist friend, Dr. Nino Maritano, who has recently spent seven years in travel and first-hand study of specific problems of economic growth and the obstacles to development in all the Latin American republics, including Chile.

Dr. Maritano asserted that the groups most strongly opposed to Christian Democratic regimes are still the extreme right wing conservatives. The staunchest foes of land reform and social progress carried on in an orderly way are neither Communists nor Socialists, but the old clique of wealthy land owners, of the men who control the banks and industry, and of the military. These are the people who continue to fight most vigorously, not for progress of the masses, but for the preservation of the status quo. They fear Communism less than the efforts of the Christian Democrats, just as they fear the success of the Alliance for Progress. It's also true, unfortunately, that with the exception of a few social-minded bishops, the Church has shown little enthusiasm for socio-economic reform, especially for land redistribution.

Intimate acquaintance with actual conditions in the large cities reveals that many men who call themselves Communists are in fact social reformers with keen interest in economic changes. This is the case among university students, workingmen and even party leaders. The real threat to social and economic jus-

(Continued on page 63)

THE U.S. SAYS NO

On the advice of the State Department, the Treasury has moved to block Americans from sending medical supplies to civilian war victims in North Vietnam. Many Americans view such aid as simple assistance to an enemy in time of war. Others consider it a straightforward humanitarian gesture—the Fellowship of Reconciliation has been trying to send medical aid to war victims in both the North and the South.

Congress has empowered the Treasury Department to decide in such cases under the terms of the Trading with the Enemy Act. "Trading," of course, is not involved, and the government has not chosen to rely on the argument that an enemy would be materially assisted by medical supplies intended for civilians. It does, however, argue that there's no way of making certain that these supplies would not be used for combatants as well.

The Fellowship of Reconciliation, which has collected \$35,000 for relief of civilian victims of the war, agrees. There is no feasible way, in wartime, to be absolutely sure about how all the aid would be used. (Even in the South, whole boatloads of supplies still disappear, and U.S. medical supplies regularly turn up on the black market, or in the possession of the Viet Cong.) The late A. J. Muste, who died shortly after a trip to Vietnam, brought back verbal assurance from Hanoi officials that medical aid would be used in accordance with the wishes of the donors. Why not? It is no longer possible to deny that there are heavy civilian casualties from U.S. bombing and shelling of the North, and there is no reason to suspect that Northern officials are disinterested in alleviating the suffering.

At any rate, the Fellowship points to the 1949 Geneva Convention Relative to the Protection of Civilian Persons in Time of War, which stipulates that each signatory shall allow religious and medical aid to civilians, even those of an enemy nation. Nothing in the Convention requires proof or guarantee of usage; instead the emphasis is placed on the intention of the sender. In the current case, no one has challenged the Fellowship's intention, and the Fellowship points out that a reasonable expectation of proper use

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can be inferred from the relationship of the Red Cross Societies of North Vietnam and the National Liberation Front with the World Council of Churches, Caritas and the Canadian Friends Service Committee (not to mention the Vatican—Pope Paul made a cash donation for civilian aid to both North and South without demanding guarantees of usage).

The Fellowship, and other similar groups, could try an end-run around the government; they could, for instance, simply donate the money to the World Council of Churches for distribution in Vietnam. But the Fellowship has pledged to its donors that it would not try subterfuge or illegal attempts; it wants an open legal contest of the Treasury ruling.

The U.S. government is in the position of having backed into an anti-humanitarian ruling. At a time when it is at pains to show its concern for civilian lives in Vietnam, it now refuses to grant medical-relief licenses that it permitted as recently as last fall. The number of worldwide relief agencies giving such aid to both sides has risen sharply; it is becoming increasingly easier to portray the United States concern for civilian lives as a myth.

Father John McKenzie, S.J., writing to the Attorney General in support of the Fellowship, points out that the U.S., in bombing the North, is prepared to risk civilian casualties as well as military, but in relief programs is not willing to risk healing military victims as well as civilian ones.

It should be said that while the sending of medical relief to Northern and Southern civilians is a non-political act, most Americans who are inclined to do so tend to disapprove of the war. The government, we presume, is aware of this, and perhaps wary of the use of aid for propagandistic purposes. Some of the donors have suspicions of their own. The government has repeatedly skirted the issue of civilian casualties, and avoids giving statistics in the South. Is the government afraid that licensing donations to Northern civilians will be an embarrassing admission of what our bombers have done?

Whatever the government's reason, we feel its action is a mistake. Even on the propaganda level, it will work out as a net loss. Because of doubts and politics, Washington has opposed itself to the relief of civilian suffering.

EUROPE'S NEW SHAPE

Europe still exists. It is good for Washington to be reminded of that fact now and again; indeed this has been one of the most useful services to date of Charles de Gaulle. De Gaulle, of course, has performed the trick once more, though in a somewhat unusual way. The Gaullist collapse in the second round of voting for the French National Assembly has suddenly added another push to the general loosening up of all European rigid-

ities, a loosening which has proceeded ever more swiftly since the Erhard government tumbled in Bonn.

The evolution of France's domestic political life will now depend on the performance of the large political groupings, the Gaullists on the right, the Federation of M. Mitterand and the Communists on the left. Till now, the continuity of French government has been the personal accomplishment of de Gaulle; without him, it can only come from strong parties. The Gaullists are a diverse group, held together by the magic of their name-sake; will they fragment now that the magic has begun to fade? Or will they pull together in the realization that now they are on their own? Will the Communists and Mitterand Leftists parlay their winnings into a working partnership? Or break up under the pressure of concrete political decisions?

From the view point of international affairs, no such questions need be asked. There is a broad consensus over foreign policy in France today, and the only group to dissent from it, Jean Lecanuet's pro-U.S. Centrists, took a bad drubbing. The brand new fact about this election was the willingness of non-Communist Frenchmen to vote for Communists, and this fact reflects the French opinion that Soviet intentions are peaceful and that agreement with Moscow over European affairs is more important than agreement with Washington.

If French policy will remain generally unchanged by the election results, the weight Paris can wield on the European scene will be reduced. Politicians in West Germany and other nations who have been tagged as "Gaullists" are, understandably enough, shedding that title. De Gaulle may not change his mind about a "Europe of nations" or British entry into the Common Market; but he may have to pursue his goals with much less firmness, especially since his slim majority increases his dependence upon the Lecanuet Atlantic-oriented Democratic Center party.

All of which simply adds up to another factor in the swing of diplomatic initiative from Paris to Bonn. In this circus, West Germany will be the ring to watch. The reasons are many: internal German politics, forcing the coalition Bonn government to look sharp on the subject of reunification; a growing independence in Eastern Europe leading to the re-establishment of economic ties with West Germany; the crucial role Bonn can play in seconding or vetoing British Common Market membership. But the overriding stimulus for the new West German initiative is the radical readjustment of U.S.-German relations.

This readjustment was manifested, above all, in the American effort to reach a non-proliferation agreement with Russia. That attempt signalled to the Germans not that the U.S. was withdrawing its commitment to their national security but that it was definitely assigning that commitment a new priority: unanimity with Bonn would not be put before an agreement with Russia. This was a

creative move on Washington's part. Some truths were recognized: the change in Soviet designs and West German discontent with U.S. tutelage. But truths have consequences. If West Germany is no longer to be treated as a junior partner, it will begin to act like a nation-state, which means it will begin to look out for itself. Wise men, surveying the Moscow-Washington rapprochement and the Gaullist setback, will leave room in their expectations for a more active and independent West Germany.

RELIGIOUS PUBLISHING

Not long ago, one of our editors ran into one of our regular contributors at a theological symposium. It was all our contributor could do at the symposium to fend off a swarm of editors from a variety of publishing houses. "They're all over the place," he said, "you can't turn around without somebody offering you a contract to do a book on something—anything!" Not many authors, of course, have this kind of complaint; most feel fortunate if they can find a publisher, any publisher, for their books. But for the blessed few, the situation is almost incredible. Not only are there any number of denominational publishing houses looking for writers, the more prominent the better, but in the past few years a number of the large secular houses have jumped into the competition.

But what is all this activity and interest amounting to? For one thing, it is amounting to a deluge of religious books. Every week, for instance, we receive for review an average of 10 religious books, and that is only a fraction of the total published. We can't possibly review all these books; and we can't imagine that any other publication could manage to review them all either. Inevitably, many good books are altogether neglected. And just as inevitably, many poor books (through luck, or chance, or author's name) manage to gain attention out of all proportion to their value. All of this is hard on

authors, publishers and readers; chance, publicity and the whims of the moment make more difference than quality and solidity.

Another effect of the fresh interest in religious publishing, especially among the large secular houses, is the pressure it is putting on the smaller denominational houses. By and large, they are not in a position to compete with the secular houses. They cannot dangle huge advances before prospective authors, cannot promise wide-scale advertising, and cannot guarantee attention in the secular press. The one advantage they have had in the past—a greater sensitivity to the issues stirring below the surfaces in the churches—is now being lost as the secular houses develop, or hire away, more gifted religious editors. None of these developments mean that the denominational houses are about to go out of business right away, but it does mean that many are being forced to struggle against terrific odds.

This is not a happy trend. While the denominational houses are naturally interested in making money, they have also been equally interested in serving the Christian community. In practice, this has meant a willingness on their part to publish books which will be of service but have a dim financial future. The large secular houses, by contrast, may have some dedicated religious editors, but these editors are normally under great pressure to find profitable commodities; there is little room for anything else (unless it be an occasional book for "prestige").

There is not much anyone can do about the pressure being brought to bear on the religious houses, at least so far as their competitive financial strength goes. But it should be possible to find, within the churches, funds to subsidize valuable, though unprofitable books. It is extraordinarily difficult now to find funds for theological research and subsidies for theological publishing. A major and joint effort by the religious houses to find such funds could do much to help them meet the general competition. Beyond this it may also be necessary for them to find other ways of operating jointly. It is hard to see that they have much choice if they are going to survive.



OUT OF THE BACKWATERS?

THE PROBLEM OF CATHOLIC U.

Recent Chicken Little-type rumors that the Catholic University of America might be turned over entirely to laymen probably wowed the "overnight renewal" crowd, but faculty members found it a cruel jest. Didn't they have enough genuine frustrations without adding such a patently absurd one?

CU's Rector, Bishop William J. McDonald, gave his personal assurance that "at no time has any member of the Board of Trustees or any group of bishops proposed

that the bishops relinquish their role in the University." Indeed, he admonished, "no one may shoulder the others aside if we are to maintain this as a strong institution of higher education in the modern world." Laymen, he pointed out, were trustees, deans, department heads, faculty and students. "The bishops on the Board of Trustees," he said, "represent all the U.S. bishops, who in turn represent all the Catholic people."

Chartered by Pope Leo XIII in 1889 primarily as a

graduate school, CU is a pontifical university under the control of the Congregation of Seminaries and Universities in Rome, headed by the ancient Cardinal Pizzardo. No one really knows how much power the American bishops exercise in the CU operation. All 32 American cardinals and archbishops are members of the Board of Trustees. The majority of the 12 lay trustees appointed by the ecclesiastical trustees are businessmen. Some have made individual financial contributions to campus building. Some have received honorary CU degrees. A good many are fairly contemporary in age with the university itself. Of the 44 trustees, not one is a professional educator. The *ex officio* Chancellor of the university, Archbishop Patrick O'Boyle of Washington, generally pursues a hands-off policy, but dislikes controversy or boat-rocking.

The real campus power resides in the Administration and Budgets Committee made up of the Rector and three Vice Rectors, all priests. Faculty heads of schools or departments appear before them for approval of annual budgets, much in the manner of government officials going up to Capitol Hill to seek funds which will define and limit their future activities, policies, personnel and outlook.

The university statutes are much more formal and rigid than the flexible by-laws most modern universities live by, especially in these times of rapid change. Faculty members know little about the current statutes except that they are way out of date. These mysterious statutes are also out of print. One faculty member has the last edition (circa 1937) on his desk. Another has seen one in some Vice Rector's office. Another asked for a copy at the library but was turned away with soft answer. Another says they are very hard to get, but "available" in amended form. From time to time, however, the Rector announces revisions.

Faculty influence on university policy is supposed to channel through the Academic Senate, made up of deans and representatives from the College and the Graduate School of Arts and Sciences and the nine other schools, with the Rector *ex officio* chairman. Some thirty years ago the Senate was an effective body, a pioneering instrument of academic democracy far ahead of most Catholic universities. At the very least it was always consulted on policymaking and its advice was often mandatory. Today it is mostly tinkling brass. In the governance of the university the faculty has now been downgraded from any policymaking of consequence.

In the selection of deans, for instance, the Rector used to accept without question one of the three nominees suggested by the faculty of the school concerned. Today he chooses whom he pleases. The Rector raised the Music Dept. and Education Dept. to Schools of the university, then announced it to the Senate, a direct reversal of previous procedure. Recently the Rector announced that he had "with the approval of the Roman authorities" added

five Vice Rectors to his own already existing administrative machinery.

Last year the Rector announced to the Academic Senate that he was placing the graduate Dept. of Religious Education in the School of Sacred Theology, a crucial change because the Religious Education Dept. has been training M.A. and Ph.D. candidates to teach religion in the CCD mode, whereas the School of Sacred Theology had always granted only the more "ecclesiastical" S.T.D. degrees. He said this change was favored by Rev. Gerard Sloyan, head of Religious Education, and by the trustees. Both of these assertions were sharply questioned, subsequently withdrawn, and produced a faculty furor. In the aftermath Prof. C. Joseph Nuesse, head of the Sociology Dept., speaking as chairman of a standing committee on academic procedure of the Graduate School of Arts and Sciences, brought to the trustees' attention a resolution expressing "concern with a diminution of trust in the good faith of the Rector in his communications with the faculty." This diminution has continued apace.

Assembly of Professors

Frustrated by their lack of communication with university power centers, a number of faculty have just organized the Assembly of Professors, headed by Physics Professor Malcolm Henderson. All 103 full professors are considered members unless they make an official withdrawal. Without legal status, it has written to trustees, and some trustees have returned more than perfunctory replies. Previously the faculty tried to communicate with the trustees, but their letters were never acknowledged.

The first big Assembly test is its campaign for a new rector. The present rector's second five-year term will end Nov. 1. Only one other rector has served longer. The rector question will undoubtedly be on the trustees' agenda April 10 when the National Conference of Catholic Bishops meets in Chicago. The Academic Senate traditionally submits three candidates for consideration by the trustees, but the Assembly has acted on its own, canvassing the faculty. Its list of considerably more than three candidates has already been sent to the trustees. The rector is supposed to be a secular priest with an earned doctorate, though it can be an ecclesiastical degree. But the Assembly of Professors' list includes laymen and regular priests.

Under the 10-year regime of Bishop McDonald the university has greatly expanded: the student body doubled, buildings proliferated, science and engineering departments flourished. But it would be not incorrect to say that this has been a random growth. The faculty themselves built up their departments as best they could, getting federal support for research, snaring some topnotch teachers. Many feel they were able to do this in spite of the administration, not with its help. One administrator

admiringly said, "If you look back over the years, you wonder how they ever did it!"

During Bishop McDonald's term an increasing number of serious flaps occurred, usually in the field of theology. Some came during the Vatican Council, illustrating a fervent desire to sit upon the fence until the Council indicated which way to jump. Even now there is little indication that the jump has been made. Many credit this not only to the excruciating task of having to satisfy hundreds of American bishops, but even more to the pressures from the "Papal Observatory," that conservative bastion of the Apostolic Delegate up on Massachusetts Avenue across from the U.S. Naval Observatory. Some of the more notable controversies included the ban of a centennial celebration of the theory of evolution, the ban on the four priest speakers considered too theologically liberal, and the forcing out of a theology professor for "undesirable" views.

The recent American Council on Education survey of 29 academic fields in 106 U.S. universities which turn out the most Ph.D.'s included seven Catholic institutions—Catholic, Fordham, Georgetown, Loyola Chicago, Notre Dame, St. John's Brooklyn and St. Louis. Ratings of "Faculty Quality" were distinguished, strong, good, adequate plus, marginal/inadequate. CU got a "good" in Spanish, and "adequate plus" in the Classics and French. "Effectiveness of Program" received an "acceptable plus" in the same three subjects. (Notre Dame did slightly better, St. Louis slightly less better, Fordham and Georgetown made a few points, St. John's and Loyola didn't even show.) Physics and engineering, library science and social service are considered strong CU fields, however, and the CU Drama Dept. still enjoys some good repute, though it tends to live on past glories.

Since Vatican Council II, the Religious Education Dept. has made great strides, changing the whole concept of religious training. Some good appointments of new young faculty members have been made in the School of Philosophy. The School of Sacred Theology has some leading scripture scholars.

Such varied strengths and activities have far outrun the administration, the statutes and the resources of the university. Reportedly \$5 million of annual income comes from tuition, \$2 million from parish collections, and \$2 million from the federal government. Right now two-thirds of the financial support of the physics department alone reportedly comes from government contracts, not a particularly desirable situation. In three years the fairly extensive and comfortable alumni have contributed only \$170,000. No organized drive for corporate funds has ever been made.

Among the many reasons faculty members give for bringing in a lay rector: "Only a layman can present a true picture of the predominantly secular character of the education we offer." "No matter how sincere and earnest a priest or bishop, there is always a barrier between him

and lay faculty." "The rector should be the faculty representative to the bishops, not the representative of the bishops to the faculty." "At this juncture there are very few priests with the background—only Father Hesburgh stands out—and there is no training ground for secular priests for a job like this. But there are dozens of laymen. Even a public administrator—Sargent Shriver, Daniel P. Moynihan, Bernard Boutin—would be a godsend for rector." "We've got to have higher salaries and more good men right now. Only laymen seem to offer the leadership necessary to pull us up. They would help the faculty do its job. The faculty, not a group of clerical trustees, know best how to lift themselves by their own bootstraps."

"What do the bishops think of the university? Oh, God! Most of them don't think of it at all." "The university can't survive without government money. The federal-aid-to-Catholic-education issue is not dead. The Supreme Court let stand the Maryland decision upholding the First Amendment against Catholic college aid. The big reason Catholic universities are rushing in lay administrations is to be safer on this issue. If a layman were rector, the university could face a court action with greater assurance. Of all Catholic universities, Catholic University, owned by Rome and the bishops, is a sitting duck on federal funds."

I have seldom if ever encountered an institution in such a state of demoralization that even people on the administration side who would reasonably be expected to put up a front, to say a good word about it, have little to utter but desperate cries for help. At the same time there is the feeling, as expressed by one official, that "The faculty here are like tigers waiting to be unleashed. Tigers! You can feel their potential and their desire to really make something of this place."

Catholic University is on the verge of excellence or a slow descent into the limbo of also-rans. Many are convinced that if a dynamic new rector is not soon chosen, wholesale resignations will rend the faculty.

Celebrating the Golden Jubilee of Catholic University in 1938, the U.S. hierarchy said, "The process of establishing a great center of learning and culture in our day and in our country is a slow one—too slow, indeed, in view of the pressing need of such an educational center. Let us, therefore, frankly acknowledge that after fifty years we are still building a Catholic University."

Today, nearly 30 years later, the hierarchy and the trustees might well ask themselves several questions: Do they want to hire top educators and administrators who will produce a great center of learning and culture? Are they willing to commit their own resources and push a serious effort to seek other resources making this possible? Does it make sense in this post-conciliar day and age to have the Catholic University of America run by a little group of men in Rome? Let us have some more "frank acknowledgements."

NORMA KRAUSE HERZFELD

THE BORING CONTINENT

THE JESUIT UNIVERSITY



Time for some changes

MARTIN F. LARREY

In many ways, the Society of Jesus operates the best second-rate colleges and universities in the nation. Many of its schools have successfully acclimated themselves to the main currents of much American higher education; that is, to the tenor of university life for *service* and *function*. It is as incomprehensible to bracket any of the Jesuit schools with the great centers of learning in the nation as it would be to lump Harvard and Yale with countless minor state universities which dot the map of the country. There is not, and I fear, never completely was, a strikingly distinctive feature of Jesuit education in America—a fact that is a radical departure from the historic stream of Ignatian education.

Now, there have certainly been extenuating circumstances for this phenomenon, though circumstances *alone* are not responsible. First, during the latter part of the nineteenth century, when many of these schools were established, the Society was painfully awakening to the reality that the classical mold of the *ratio* was becoming a prison. Those three-generations-ago-Fathers had to make some “agonizing reappraisals” of the system and, from hindsight I think we can say they finally constructed a dubiously worthwhile curriculum with which to face the twentieth century, a curriculum that virtually abandoned the sustaining elements of the old *ratio*.

Secondly, the Society, through its educational facilities had to perform a function previously untried—the acculturation of immigrant Catholic children to the American way of life. The legacy of this noble function is still with us, for after in a sense “midwifing” the hyphenated Americans into their new community, the Jesuit school constantly drew upon them and their descendants for future generations of students. The consequences were profound. Students, by and large, were drawn from fam-

ilies of median incomes or less, mostly of skilled labor, with various assortments of students from the professions; they came (and *still* come!) eager for functional services and skills so that their life might be better than their fathers’. In a word, the hopes of rising high, of reasonable acquisitiveness, which seemed the unique characteristics of Americans took on a stridency in grandsons and great-grandsons of Poland, Hungary, Ireland, and Italy, which can only be compared to the effects of alcohol on the totally uninitiated.

Motivated by their fathers to rise above the level of humanity, to achieve what America promised to anyone who worked hard and long by securing an “education,” such students were twice as fast urged by their mothers to hold tenaciously to their Faith, to avoid the evil which lurked about them (usually in the form of moral terrors, seldom of intellectual ones). Consequently, there were all the makings of an unconsciously felicitous union: Catholic universities provided the “training” and “religious safeguards” so eminently desired, and the laity supplied the manpower to fill the schools. The Fathers of the Society may have believed that they were carrying out a laudatory function, but they could never maintain that they were fulfilling the mandates of an Ignatian education. Sociological and economic factors conspired to make the Jesuit college nothing more than a lay seminary for insurance men and realtors. Given the caliber of students and their peculiar relationship to their community at large (*i.e.*, of striving for *acceptance* rather than *leadership*) the vision of a Christian humanism as a potent force in leavening society was only dimly perceived and even less energetically pursued.

Since expediency always betrays itself, the Jesuit college no more deepened the intellectual pilings of the Faith for the Catholic population than it provided the nation with outstanding men of business. In a word, trying to do two things, for neither of which it was histori-

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cally fitted, the Jesuit curricula failed to do either. The remolding of men in the image of Christ, had, in William James' graphic phrase, little "cash value."

Thirdly, caught in the maelstrom of "advanced studies" which swept across the nation in this century, the Jesuit schools expanded their professional services. Masters' degrees, professional licensing, and even doctoral programs soon sprouted from universities which, in academe, had yet to achieve significant standing as centers of intellectual vibrancy. What tattered fragments of the Ignatian ideal remained were systematically expended in the quiet frenzy to acquire high academic stature.

On the contemporary scene, the Jesuit educational system stands like the Renaissance Papacy, imposing, asea with activity and expansion, but within, bereft of most of the reasons for existing, and as the reformers said of sixteenth-century Rome, it would be difficult to find a justifiable reason for having it at all. There are few aspects of education pursued in a Jesuit university that cannot be more effectively pursued at another institution. By and large, the Jesuit university is a costly imitation of its secular counterpart though, it appears at times, less sensibly organized.

There is a real danger here, for these colleges subsist (at least many of them do) because the Catholic laity have not yet fully realized the ineffectuality of this type of school. The Jesuit University is still substantially dependent upon the immigrant mentality which, paradoxically, it has done so much to exorcise. Time, therefore, is against the Society. Before too long, it will have to present a more compelling reason for being than to "protect" and "train" the weak and the unskilled. Within the mind of many Catholic parents, the question, "Is it worth it?" comes dangerously close to the surface with every tuition increment and this faltering sense of confidence will continue until it is so far advanced that Jesuit education in this country will simply shrivel and die. The only alternative is a heroic effort of reconstruction, attended by radical renovation and reform. The following points are offered in the hopes of a beginning.

Proposals

(1) There has to be a rededication of spirit and restoration of aims *within* the Society. Energies should once again be aimed for leadership rather than acceptance. Above all, the present state of satisfied inferiority or even obsequious imitation has to be banished root and branch. The goal of a totally Christian world and of a full Christian life—public, pervasive, and affirmed—for all men led the first-generation Jesuits to use what the world offered but to use it with singular dedication to the greater glory of God. On the crest of Vatican II comes the same spirit of a totality of Christian living for all; what is needed is a methodology of action, and the Society of Jesus both by its position and history has a singular op-

portunity to carry out this work and to do this in a precise way: by creating a rigorously trained, intellectual elite, equipped not only with technical mastery but imbued with a spirit of vigorous Christianity. Of course, this requires that professors of Jesuit institutions can never be content to leave the world as they found it.

(2) The entire chaos of graduate studies needs energetic pruning. By fielding a bevy of graduate schools, Jesuit universities have a solid grip on third- and perhaps even second-rate status, and as the Masters' degree falls into desuetude, these graduate programs lose even more of their dubious value. The premium today is on solid graduate work; sadly, few Jesuit programs can offer this to any of their students.

It would seem desirable that one or two, but certainly no more, schools should be selected *exclusively* for graduate studies; possibly, one school for academic work, say, Fordham University, due to its proximity to vast library and cultural resources, and another for professional studies such as medicine, pharmacy, nursing, business, and engineering. To meet competitors on their own ground was the unique and burdensome responsibility that the Society contracted at its inception. Therefore, it cannot dissipate its resources and faculty across a continent and hope to earn more than patronizing praise. By channeling its graduate resources into two powerful institutions, the Society of Jesus may yet rock the world as it has so often in the dim-lit past.

Such a graduate program would have the ability to give financial aid to promising students as well as to pay excellent salaries in order to draw outstanding faculty members. Moreover, it could compete favorably with the great institutions of the country in carrying out the adventure of learning. By having options in selection, the university would be rid of that iniquitous practice of "finding students for the program" and would be able to spend time "finding a program for the students."

(3) Of all the anachronistic features of the Society of Jesus, its jurisdictional structure is perhaps the most quaint. The twentieth century can no more tolerate provincialism in education than it can in business, politics, or national defense. For better or for worse (and it is really up to the people in charge), the system of many campuses and a single administration in the new vehicle of education, and the patterns of the University of California are being emulated across the country. The Society already has all the "branches"; what is needed is unity. A "Jesuit University of America" with 20-odd branches across the nation would be a potent force indeed. The efficient deployment of resources, above all else, would make such a plan desirable. As a univocal consumer, it could cut costs and, as a faculty of thousands, it could exert great influence in the educational councils of the nation.

The most important corollary of this administrative reorganization would be in the use of campus facilities.

Various campuses which are near each other, as in Washington, California, or Massachusetts, could specialize in either science, the humanities, or the social sciences. Students could then elect, after their first year or two of general studies, what campus they would move to for continued study; there would be absolutely no administrative or matriculation difficulties. The consolidation of library resources and science faculties would release much-needed money for pressing commitments such as securing higher quality faculties, better source collections, and higher caliber students through a national program of scholarships. Harried presidents would not have to keep juggling six colleges on one campus, but, say on the "science campus" could devote their energies to building up science offerings, securing government grants for research, or making favorable contracts with industry, and providing time and travel for their faculty to carry out research.

The welding of a great university system is the *sine qua non* of a Jesuit Revival, indeed, of continued Jesuit collegial existence. No less than in the sciences, the humanities cannot prosper and expand on an insular little complex which simultaneously operates a mediocre engineering school, an adequate commerce college, and a host of lesser programs, all badly integrated and few worthy of public respect.

(4) The question of curricula could fill a book so I would rather bypass it, but because it is an area crying for renovation, I will hazard a few comments. As a whole, Jesuit universities must disabuse themselves of the current phenomenon of "popular" education. Only in high quality programs of learning can schools hope to achieve recognition and influence society toward desirable ends. Ambitious programs of vast evening divisions, for example, seriously weaken the efficacy of a Jesuit education and therefore the prestige of the University. The Jesuit university must resist the constant tug toward expansion, because, for it, "expansion" will always mean diffusion and dissipation of resources.

As the modern phenomenon of specialization and expertise crushes against the humanizing elements of education, more and more thought must be given to safeguard the integrity of both facets of university life, for broadly educated men and women without technical competence become, often as not, pedants, and technicians without wisdom are scarcely human. At the present time, both aspects of learning are faring badly and being short-changed in an attempt to do too much in too short a time. Neither the awakening of thought and understanding or the assimilation of great technical skill can be hurried. In the end, both the student and the university fail.

It seems necessary, therefore, that the Jesuit University curriculum ought to be expanded to *five academic years* or *four full years*. This would allow ample time for the process of education to be more effective and would cer-

tainly be more realistic. Students take no more time today in college than they have for centuries, yet the volume of knowledge has grown to dazzling proportions. This is a shameful discrepancy.

The Jesuit college would be the ideal place to inaugurate such a program because it is the one most pressed by the present impasse. The rich tradition of Christian humanism plus an *unmistakable competence* in learning is the core of Ignatian thought and a realistic program has to be both wide and deep enough to allow the full development of both. It would be embarrassing in the extreme if secular institutions, some of which have already returned to the "no-elective core," should preempt this notion for the protection of mere secular humanities.

(5) Probably, the most pressing consideration on most Jesuit campuses, and certainly the most elemental because its renovation undergirds all the previous recommendations, is one of faculty competence. The pernicious and historic insularity in this country has tended to shelter Jesuit faculties, both lay and religious, from the bracing winds of public examination and criticism. In an absence of a critical Catholic community, such men have often escaped the pressure for excellence and their flagging scholarship has often worked to the detriment of their students and the dimming reputation of their Order. There seems a need for internal, *heroic* reform, a ruthlessness even, that comes from a fixity of purpose and that was woven into the very fabric of the Society from its origins. If it is to compete in secular society, then the Jesuit University needs and can afford only the best instructors. Anything less limits its effectiveness in transforming the world for Christ and betrays its history and the spirit of its founder. It can ill tolerate mediocre faculty any more than it can be concerned with average students. Resources are too few, time is too short, and the ideals too heroic of proportion to minister to and be ministered by any who lack the confidence, ability, and vision to storm heaven itself to bring the world back to its spiritual destinies.

Even in this strongly democratic and egalitarian world, I think the Ignatian sentiment of the *Constitutions* still possesses value and is a fitting note of hope on which to end this brief jeremiad. "Since good is divine in proportion to its being more universal, preference ought to be given to those men and regions which, through their own improvement, will be a cause whereby the good accomplished will be extended to many others who are moved by their prestige or are governed by them." America is certainly the "region" from which will radiate the "good to be accomplished." All that is wanting is the force of will and splendor of vision which will galvanize the faltering corpus of the Society and redirect it into those glorious paths over which hover the shadows of Bellarmine and Suarez, Campion and Canisius, Kino and Francis Xavier.

EDUCATION AND THE POOR



MAURICE R. BERUBE

Evidence that the public school favors the affluent and works to the detriment of the poor continues to accumulate. Intellectual advances made last summer by Head Start pre-schoolers were soon dissipated in the traditional kindergartens; in New York City those pupils most severely retarded—one fifth of the elementary pupils are a minimum of two years behind in reading, with twice that number by the eighth grade—are from the racial ghettos and poor neighborhoods; and we have known for some time that in a Harlem ghetto school a youngster's I.Q. drops the longer he remains in grade school.

This failure strikes at the heart of America's most cherished beliefs of itself. For if we can be said to have a national religion it is a religion of education. We have historically regarded education as the moral essence upon which the democratic ideal subsists. Horace Mann envisioned this new religion of education as being the "great equalizer of the conditions of man" which "does better than to disarm the poor of their hostility towards the rich; it prevents being poor." A century later, President Johnson could reaffirm the truths of that faith: education "was the answer for all our national problems, the answer for all the problems of the world."

As a testament to that faith the number America has schooled within this century has risen from one tenth to over nine tenths of its population. Today the average young person has twelve and a half years of schooling. Still, in this technological society—where jobs requiring a minimum of college preparation have grown by one half in the last decade alone—the pressure is for ever increasing amounts of educational preparation. And in this competitive race the public school places a bad third behind the private and parochial school. Even where efforts have been made to eliminate differences, the public school almost seems superfluous. The integration of eight totally segregated black and white schools in New York City under the Princeton plan of pairing schools, for example, showed that the Negro poor profited educationally; but it also showed that the white middle-class students profited twice as much.

Can, then, the public school as the educational repository of the poor, successfully combat the effects of poverty? There are no certitudes. Educational research of the past

twenty years has been preoccupied with analyzing the negative aspects of the culture of poverty, stressing language deficiencies and seemingly low motivation. Current research, on the other hand, finds that the enhanced self-image among the Negro poor as a result of the civil-rights struggle has provided a new source of motivation, and most importantly, that the impact of familial influence, greatest in the earliest years, declines by the middle grades. A plethora of experimental programs show high promise; yet hopes remain guarded for fear the experiments may not prove viable if expanded on a massive scale. The general educational pessimism is more accurately reflected by Commissioner of Education Harold Howe's feeling that "it's an open question as to what degree the school can make up for the inadequacies of a family." There are also many who feel in addition that if the job cannot be done the public schools might as well close up shop.

Radical Reconstruction

Others such as Christopher Jencks of the Institute of Policy Studies are already convinced the public schools have outlived their usefulness. In Jencks' view the corrosive combination of too little money and too much bureaucracy totally undermines the ability of the public schools to function and calls for a radical reconstruction of public education. This would mean transforming the school into small competitive enterprises, on the theory presumably, that bad businesses go out of business. The aim would be to provide educational diversity—Montessori, Summerhill or just plain P.S. 300—by rearranging the locus of power. Instead of an educational establishment dominated by a professional class, schools could be oriented and operated for profit by a group of parents, or a faculty, or an industrial firm. Tax monies would be funneled to the pupils who in turn would have freedom of choice to attend the schools they wished.

If nothing else, proposals such as these succeed in clearing the air of cant. The traditional debate on priming the political pump for more finances oversimplifies the educational complexities involved. While it is true that slum schools on the whole receive only half as much tax money as suburban schools, the solutions to the school problem transcend finances. And there is growing political awareness of the need for a rethinking in unconventional terms: New York Mayor John Lindsay's fear of throwing good

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money after bad unless there are “demonstrably better results” reflects a healthy skepticism.

However, it is not a universally shared skepticism. Daniel Moynihan’s testimony in the Ribicoff hearings on crisis in the cities, according to the *New York Times*, “startled the subcommittee by disputing the popular notion that ghetto life can be significantly improved through heavy financing of education.” Yet what Moynihan was saying—“education is not something that principally takes place in schools”—echoes the private thoughts of many schoolmen as well as coming so much nearer to Paul Goodman’s proposition that students would learn regardless of formal schooling.

One thing appears certain. The public school system, as presently constituted, seems unable to cope with those crucial factors which could conceivably make a difference: effective teaching and the integration of poor (both white and black) and middle-class children within a school. These are the intangibles, we are learning through research, which affect pupil performance rather than superior school facilities, curriculum reform or imaginative programs. And these areas, unfortunately, are beyond the ken of a localized public school structure, just as the basic problem of obtaining necessary funds increasingly goes beyond local taxing power.

As a result, segregation and class bias further disadvantage the disadvantaged. The National Council on Education for the Disadvantaged’s recent report to President Johnson on the efficacy of Federal programs under the 1965 Education Act singled out the attitudes of teachers as “the crucial ingredient” in the failure or success in teaching the poor; and a newly published study, by Yeshiva Professors Edmund Gordon and Doxey Wilkerson, of the seventy-six existing compensatory education programs for the poor in the United States finds that “none . . . have come up with a substitute for effective teaching” and that, woefully, teachers have been unable to overcome middle-class prejudices in teaching the poor.

The *realpolitik* of education suggests that the most potent force for change is in Federal hands. There are abundant reasons for optimism concerning a strong Federal role in education. Some prime advantages would be the freeing of problems of school integration from localized pressures; establishment of national educational policy and national standards; and facilitating a freer flow of money to needy schools.

The process of restructuring public education along federal lines is already underway. National needs are dictating a reorganization of the schools with determinative influence in Washington. This was the case even a decade ago when “the missile gap” rudely awakened Americans to the shortage of college teachers and of science students. The National Defense Education Act, as the first massive federal intervention into education, sought to redress the educational deficiencies thought to be responsible for the missile gap.

Now it is the racial gap threatening the old educational order. The Federal government possesses the responsive capacity as the large urban areas and rural areas prove they cannot cope with the education of the poor without strong Federal aid. Both the 1965 Education Act and the poverty program are first steps in the process of realigning educational forces. In the Headstart program, Federal monies back up the latest educational findings of the academy: namely, that pre-school children develop half of their intelligence before age four, and that *all* children possess an enormous sponge-like desire for learning. Also, the poverty program, in allotting financial contracts showed a high degree of diversity, as envisioned by such educational critics as Jencks; and the 1965 Educational Act in computing monies on a per pupil basis sufficiently bypasses localized control to set an important precedent.



Quite predictably the established localized structure reacted to preserve familiar prerogatives. Responding to a call from former Governor Terry Sanford of North Carolina, state governors, legislators and educators banded together into freelance agency, an “Interstate Compact,” to set national educational policy. This Interstate Compact, ironically, was the brainchild of James Bryant Conant, a few years back in *Shaping Educational Policy*, as a plausible substitute filling the federal vacuum in education. Cognizant of the political difficulties, Conant advanced his ideas in hopes of obtaining an educational polity without treading on the shibboleths against a federal school system. However, the Interstate Compact, both in thrust and timing, appears to be mainly a counter-reaction to the new and growing federal power.

Perhaps the most dramatic instance of Federal initiative in education has been spurring industry towards development of the new educational technology. Industry has indeed discovered the business of education to be big business; “the knowledge industry,” in Clark Kerr’s phrase, being a top “growth industry” amounting to nearly a third of the gross national product. Under the auspices of Federal research grants industry is working out the bugs on the new computerized teaching machines. And the Federal government is largely responsible for the ensuing proliferation of *ménages à trois* in the past few years between electronic manufacturers, publishers of educational materials and mass communications companies, as they seek the “software” to blend with the “hardware.”

However, the present federal involvement—only five percent of the total educational cost—is comparatively negligible; the total sum for all the poor in the United States under the 1965 Education Act, for example, is less than the cost of operating the New York City schools for one year. But the pattern, should it continue, could, in effect, establish a national system of schools retaining a high degree of local autonomy.

portuned. Christ must be chosen, not imposed—and sometimes we must wait years for a true, free choice to be made. No catechist has the right to demand—even implicitly—that his students “freely” commit themselves to Christ by the end of the second semester.

Is It Teaching?

This exaggerated philosophy of commitment does not lead to *teaching* properly understood, but rather to a vague exhortation, closest in genre to sermonizing. The reality of this problem was made evident to me when I recently used a text which was written within the past several years. Instead of reading like a textbook, it read like a collected series of sermons. Realistically, we can doubt whether young people are interested in a book of sermons. Any teacher who becomes a preacher in the classroom is out of place, and has failed to realize his proper, unique role in the society of the church. Today we need teachers and texts that teach, not preach.

An alternative to the sermonizing class is the “group guidance” approach. This is where the teacher strives to “encounter the students in meaningful relationships” and discuss their problems. However, unless there is intellectual content to question, high-school students’ inquiries invariably fall into predictable moralistic and legalistic categories: freshmen will ask about staying out late at night; sophomores will ask about smoking; juniors, steady dating and cars; seniors, “. . . how far can I go with a girl in a parked car.” And so the pedagogic merry-go-round goes on and on. To try to justify this “group guidance” approach by calling it “student-centered” or “problem-centered” can be merely a cloak for directionless, cowardly teaching. Indeed, it is a parody on true problem-centered catechesis.

Every dedicated teacher is concerned with the problems of his students, their relationships to their parents, attitudes and practices towards smoking, drinking, cars, sex—and the hundredfold problems which come to the lives of adolescents today. These are serious questions, and they must be given serious answers. But they are not the only questions. The kerygma—even for young people—says more, infinitely more, than laying down laws and practices about discipline, dating, smoking, drinking, and sex. I maintain that we are being unfair to the discipline of theology and to the best interests of our students if we *reduce* the good news to an ersatz, group-guidance session.

Educational theories such as this are doubly unfortunate for high school teachers of religion today. There hardly exists a group of people in the aggrornamented church who have so many demands made on them. They are criticized by parents, principals, pastors, faculty members, students, and other religion teachers. They are expected to be trained in theology, scripture, liturgy, group dynamics, counselling, sociology, psychology, principles

of catechetics, and audio-visual education; they are expected to be personally appealing to students, dynamic in the classroom, acquainted with the latest secular and religious developments, and political enough not to offend the local pastors or conservative members of the Catholic community. And of course they should be able to teach another subject like English or History. It is time these harassed teachers be given the credit which is due them, and be given goals for their class which are viable and attainable. I would like to suggest several.

1. *The religion class must be academic.* To downgrade the “merely intellectual” is to cheat both students and teachers of their proper roles, and to invite a situation which is incompatible with the function of a school. Therefore, a substantial part of the religion courses must center on strong, intellectual content, and teachers must seriously test this. Objectives should be set up in each course and then be pursued with determination. We know that religion as the relationship of man to God cannot be tested; but that objective body of knowledge which underlies it can—and in a classroom situation it must. The teacher is not a preacher. His goals are unique, and he must function within realistic limits. Actually, these academic limitations are his particular opportunity for making a solid foundation for the religious development of his students. The problem today is not that religion might become “like any other class.” The problem today is to make it as good as any other class. The intellectual challenge belongs by right to the competent teacher; no one should try to deprive him of it.

2. *The religion class must be eschatological.* Adolescents are growing persons, in the process of learning what the responsibilities of personal commitment are. Most often, teachers will have to be satisfied—and fulfilled—by pointing out the desired path, rather than seeing, or demanding, that students arrive at the goal. The religion teacher must involve himself in the present, and theologically hope for the future; plant the seed, and pray for an abundant harvest. To ask for anything else is to ask for frustration, in both students and teachers.

3. *The religion class must be authentically experience-centered.* An intellectual approach does not mean forcing a system or an indigestible body of facts into students. Nor does it mean ignoring the deep values of discussion and interpersonal relationships. A truly intellectual approach is certainly conceived with the whole student in mind—all of his needs—not the least of which, however, is intellectual. It certainly means presenting theology, liturgy, and scripture to young people on their own level; it means translating revealed truth into the adolescent world. The message of God is objective as well as subjective. It means telling young people the news which is good for them, which respects their freedom, and which lays firm foundations for present and future decisions. It means laying intellectual pilings to underlie Christian witness.

In summary, I ask that religious educators today re-examine two areas carefully: their role as *teachers*, and their precise *objectives* as teachers. Only by aiming for realistic, attainable goals can we hope to improve the quality of religious education, and avoid increasing the number of frustrated teachers and frustrated students.

A Failure Of Structures

GABRIEL MORAN

Religious education in the United States can certainly use some helpful criticism. I sympathize with Father McQuilkin's position that we are underrating the role of teaching and the value of intelligence. The schools could make a small but significant contribution to Christian life if they would take their own role seriously. Instead, there is a strong tendency to abandon the teaching of Christianity before it has really been tried. In place of intellectual learning many schools are trying to provide religious experiences. Much of what is being attempted in religion classes these days is artificial; some of it is frightening.

It is not enough, however, to assert this position and to hope that other people will be convinced. One must go on to uncover the deep-seated reasons for this tendency in the schools today. The first and most evident reason is the continuing inadequacy of teacher preparation. Among those in authority there is still hardly a glimmer of realization of the magnitude of the problem. As long as teachers are inadequately trained for their task they will obviously have to substitute something else for good teaching. They will grasp at any straw that makes their situation bearable. Thus, theological education is one part of the solution to Father McQuilkin's problem.

The answer, however, is not that simple. What has impressed me in visiting many schools this year has been the large number of young, competent and well-trained teachers who find religion teaching excruciatingly difficult. The only conclusion I can draw is that there is a basic fault in the structure into which they are being fitted. Even the best of teachers is forced into the relevancy kick because the teaching situation becomes impossible. To let teachers teach we need a radical change of structure for religious education. I do not have a detailed plan for the new structure, but I think that there are some clear principles to guide us in steps that can immediately be taken. Only when the first steps are taken will we see the further developments that are needed.

Religious education today must be aimed in two directions at the same time: toward very small groups and to-

ward very large crowds. This principle may seem to be a truism but as a matter of fact we are now not aiming at either of these two audiences. Generally speaking, we are going right in between the two of them and using inefficiently our precious resources. The fact that we are working at neither of the levels that desperately need attention is nobody's fault in particular. It is a result of the fact that much of our educational apparatus is left over from another century. The difficulties we are thus experiencing are shared by other educational agencies in modern society, but the difficulties are particularly acute for Christian religious education.

My principle is that our two chief concerns must be mass media communication and small group learning. There are psychological and technological reasons for this principle but there is also a deeper theological reason. The peculiar character of Christian love is that it is directed at one and the same time to the man who is closest and to the man who may be farthest away. The neighbor whom I must love is any stranger who happens to be in need; he is also anyone who belongs to the whole universal community of mankind. One could hardly be more in error than to suppose that Christianity means being nice (but not getting too involved) with a fairly large number of associates. The world has never lacked civic, tribal and national unities, but the gap between these groups and a universal community is not simply one of quantity. Christianity, therefore, does not try to enlarge these groups; it reverses their principle of unity. Christianity begins to build a world-wide community precisely by getting men deeply involved with the stranger next to them.

If this principle should be applied to the liturgy, it would mean that we need two main liturgical forms: one that is suitable for a few people around a table and one that is intended for a gigantic, solemn celebration. That we have neither of these forms is unfortunate though understandable; that we do not seem to be moving toward either form is exasperating. We are caught in a parochial structure in which the liturgy is multiplied for amorphous groups of people who will *never* develop a sense of liturgy under these conditions. What the church needs is on the one hand to carry out an infrequent but magnificent celebration and on the other hand to send the priests to wherever small communities of people gather.

When we speak of small groups for liturgical experience there is no exact number of participants that can be specified. Other factors besides number enter into consideration. There is nevertheless an inescapable principle of size. If one wishes to "encounter thous" there are only a limited number of people that one can get deeply involved with at a particular time. The intense revelational and experiential function of liturgy can only be accomplished within a very small community.

At the other end of the scale there is a different kind of celebration for a large congregation. This form serves the universalizing function of the liturgy which should not be

BROTHER GABRIEL MORAN, F.S.C., teaches theology at Manhattan College and is the author, most recently, of *Catechesis of Revelation*.



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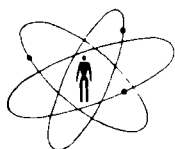
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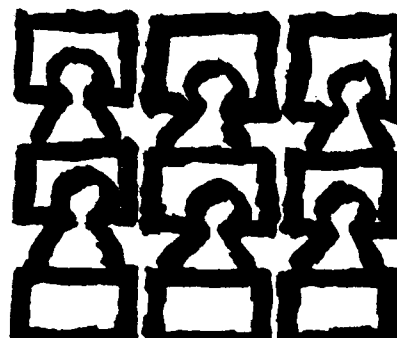
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overlooked today. If it is complemented by the small group experience, this large-scale celebration will make an important contribution to Christian life. In this kind of liturgical gathering, limitation of size is not desirable at all. The bigger the assembly is, the greater can be the witness to the universal character of Christianity. If there are going to be six hundred at the Eucharist, one might better have six thousand.



It is admittedly an immense task to develop the kind of liturgical expressions needed by the church today. These will never be developed, however, if the church continues to aim almost exclusively at the middle-size congregations that fill and unfill the parking lots each Sunday morning. Many people are beginning to suspect that we are in the midst of a great liturgical crisis, one that nobody could have predicted a few years ago. The attempt to update the liturgy has succeeded in revealing how out of date it was and still is. The first flush of successful change has been succeeded by a rather steady level of mediocrity. A radical transformation is urgently needed and, although the transformation cannot be immediately carried out, the prerequisites for reform could be effected without delay.

Scattered Efforts

When one turns to the more formal aspects of religious education, it is evident that the same two-prong approach is needed. Unfortunately, it is also true here that we are scattering our efforts at the amorphous middle groups. There are many people working feverishly at the improvement of religious education and for this we must be grateful. But when they look up and realistically face the task of reaching forty-six million Catholics, there is likely to be frustration if not despair. Although the exact nature of the institutions we need is not clear, the principle I have enunciated above should be guiding our efforts. We must move toward educational organizations that will efficiently reach millions of adults. At the same time we must provide occasions for intense theological learning for the few who desire it and are ready for it.

Today's world is one of mass media communication on a worldwide scale. We have not yet been able to assimilate what this could mean for religious education. Never before in the history of Christianity has it been possible to speak the word to the ends of the earth and to the whole

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human community. These fantastic possibilities, however, will not be realized without a great coordination of effort and the willingness to invest in large organization and intelligent planning. Unfortunately, this coordination does not yet exist on a national scale.

What does exist at present is an unbelievable proliferation of lecture series, institutes and catechetical days that are not coordinated at all. Each of these projects may seem to be a worthwhile venture but the total effort is hardly the way to work efficiently in contemporary America. We have few enough speakers and writers of outstanding ability; we have even fewer creative thinkers. If we do not stop flying across the country to give one hour lectures in small auditoriums, we will soon have none. What we need to work toward is a situation that will guarantee that the man who has something to say will efficiently reach millions of people. This should not be impossible to attain but at present the writing and speaking is dispersed in erratic fashion. The American church can place second to none the question of national communication.

The limited effect that can be achieved by mass media must be complemented by the work of small groups that gather for intense learning experiences. The limitation of size for these groups is even more severe than in the case of the liturgy. When there are more than seven or eight people around a table the participants are no longer talking to each other and learning together. Small group learning

has a possible effectiveness that is beyond measure. However, it requires some faith and patience to carry through the operation. All too often we are vague on our principles and are still holding onto dead forms from the past. As a result, we think of doubling the group to double our effectiveness; instead we destroy the whole thing. Or else we grow impatient and feel it is not worth the effort and time to work with six when there are six thousand more to reach. Our mistake is in thinking that if six out of six thousand come we are working at one thousandth of the educational problem; whereas in fact we have already begun to solve one half of the problem. The priests, religious and teachers are never going to get to the forty-six millions; but small groups of lay adults, once they have been deeply affected, will reach out toward the whole population.

Some people may object that such small groups have long existed in the church and have not produced these startling results. It is true that the effect of even the best of these groups has been very limited. Part of the reason for this is that these operations have been peripheral in the educational work of the Church. The manpower, money, talent and interest have been elsewhere. It is time to start taking with utter seriousness what has been discovered outside the church: the dynamic power of small group learning. What we need are professionally competent people who understand the dynamics of the learning situation. Real theological inquiry can begin when some of the blocks

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to affection, freedom and open-mindedness are removed.

This demand for group specialists may seem hopelessly unrealistic. We are having enough trouble finding religion teachers with a minimal degree of competence to teach religion. My proposal, however, is not simply to place additional burdens on the already overworked structure. It is to coordinate, consolidate and redirect our efforts. Some new structures must eventually arise. What we need immediately is an agreement on basic directions and a step or two in the right direction.

If what I have said so far has generally validity, there is one big step that is needed now. Every large urban complex needs a center for religious education. Such a center would obviously cut across parochial lines; it might cut across diocesan boundaries; but it must be where the people are. The center must be designed for two purposes: it must on the one hand be equipped or ready for mass communication (television, radio, film, mass distribution of literature, huge lecture hall); on the other hand, it must be suitable as living space for small group learning. I know of only a few dioceses in the country that have something like this and even in those places it is at the periphery of education. The kind of center I am proposing would be the real center of operations, a place where something would be happening every day at every hour. It would be the place where all that is best in religious publishing would be accessible; the place where outstanding lectures could be heard by a variety of media; the place where pastoral updating would be provided; and it would be the place where intense group experience would be carried out. In short, it would be a place for a Catholic adult.

The establishment of a center for religious education would not just be an added expense. Over a period of time it would reduce the amount of money being spent on religious education. It is difficult to see how a diocese could make a mistake in spending its money this way. On the other hand, it is very difficult to understand why in preference to a center, a diocese would contemplate a new multi-million-dollar Catholic school. Such a choice to build one more school in a hopeless race against increasing numbers of children would seem to be grotesquely outdated. This last remark entirely prescinds from the question of the quality of Catholic education or the present state of CCD. The question posed here is how to make effective use of our resources in the future; the burning issue is not Catholic schools or CCD but the whole Catholic population.

I have not relinquished the position with which this article began, namely, that religious education must concentrate on teaching and learning. My contention is, however, that it is nearly impossible to teach Christianity to children within our present structure. Worse still, our determined attempts to master the impossible prevent us from even getting to the larger issues. A reorientation of effort on a national scale is urgently needed before our resources are hopelessly dispersed.

THE SCREEN

As much as I admire the great Swedish film-maker, Ingmar Bergman, I'd like to shake him every now and then—especially when I feel he is being ambiguous and purposely difficult. Of all the Bergman movies, and I have seen at least ten, his new one, "Persona," is the most puzzling. And it is also, perhaps, the most beautiful and most fascinating. *Persona* was the mask used by an actor in classical drama; and "Persona," referring no doubt to the masks we all wear publicly to meet a situation, tells the story of two women whose masks are quite different from their inner selves. As I watched this absorbing film (I saw it twice and could go again) and was spellbound by the effective surrealism in its film making and story, I began to realize that the uncertainties and enigmatic qualities in the symbols and themes were purposeful. The theme, as in many of Bergman's movies, is alienation and loneliness; and the director wants not to solve the problems he presents but to stimulate us into working out our own interpretation.

The two women in the plot are a well-established actress, who suddenly froze during a rehearsal of "Electra" and hasn't spoken since, and the nurse, somewhat younger, who has been assigned to care for her, first at a hospital and then at an attractive, isolated country house by the sea. Under Bergman's first-rate direction, the two pretty and fine actresses who play these roles (Liv Ullmann as the actress, Bibi Andersson as the nurse) not only turn in excellent performances but manage to look remarkably alike. This is important. After the woman doctor at the hospital decides there is nothing physically wrong with the actress and that she has stopped talking only so she won't have to lie (I'm not sure how she came to this conclusion since the actress "told" her nothing) the nurse takes the actress to the country where they live together amiably at first while the nurse talks continuously and the intelligent actress listens; and then as the story progresses, the nurse, realizing she has talked and revealed too much, allows her affection for the actress to turn into distrust and near-hatred.

Has the nurse, who struck me all along as the one who was neurotic, become the patient on the couch while the silent actress plays the psychiatrist? In any case, in a weird and terrifying scene the two women seem to change masks and personalities. In the end, perhaps the therapy has been good for them both. Bergman does not assure us, but he may be saying woe to people who become their masks and then try to pass them on.

I don't believe Bergman is trying to tease us. "Persona" is a thoughtful, major film. Its handsome production has this good, though small, cast which includes Gunnar Bjorn-

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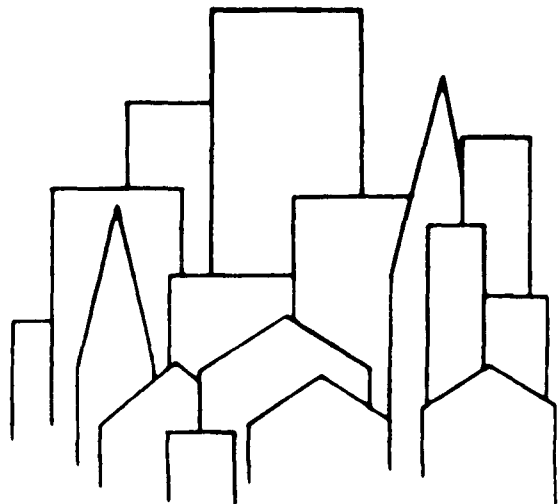
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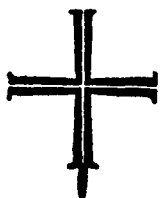
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strand in a brief, interesting scene as the actress' husband, Sven Nykvist's stunning black-and-white photography every scene of which is a beautiful picture, and the lovely, rugged scenery on the island of Faro (which was also the location for "Through a Glass Darkly"). Bergman is, however, trying to provoke us; and in that he is successful. After a long sequence in which the nurse tells the actress about a sex orgy in which she and another woman were involved with two young men (this description is verbal and not visualized and is as frank as anything in "Ulysses") the nurse goes on to reveal she had an abortion; and her feelings of guilt in connection with this become obvious.

Lest we forget that this is a movie we are seeing and a personal statement of the artist-director, Bergman starts and ends "Persona" with quick shots of films: a wacky comedy, a cartoon run upside-down, a sheep being bled, a hand being impaled by a nail (Bergman has used this symbol previously—perhaps to indicate that every man goes through a Passion), and several other tricks including views of film-making itself, and ending with a series of corpses, one of which proves to be a sleeping boy who hears a phone, looks straight into the camera and tries and reaches to get through the glass that separates him from us. So this boy is seeing through a glass darkly—as are we all, not only in this film, but also in life. And who knows all the answers?

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Any idea that an electric utility company is a competitive, capitalistic, risk enterprise is of course absurd. Two or three or four utilities are not going to run wires into your house so that you can switch from one to another from month to month. Any utility in a given area is a monopoly, protected, and indeed over-protected, by the government. It is, essentially, Communist.

Thus, it is no surprise to find that investor-owned utilities (called here IOUs) disclaim their privileged Communist status, call the government Communist, protest their rugged individualism, show

a far bigger profit than genuine risk enterprises, pay tax-free dividends, give their officers handsome stock options, and subsidize the red-eyed extreme Right with the customers' largesse, none of this itemized on the customer's bill. Under existing law, the IOUs are hopelessly spoiled, and exhibit the spoiled-child syndrome at its classic worst.

The authors of this painfully exhaustive study are a United States Senator, Metcalf of Montana, and his executive assistant. The evidence they have accumulated against the IOUs is so overwhelming and self-corroborative and unredeemed that it becomes boring. If one had suspected that too many utility managements were enemies of the society, seeing it proved to the last decimal point becomes oddly wearying. The story recovers interest when it gets into

the utilities' massive backing of the right-wing conspiracy, notably the John Birch Society. The fact that there are doubtless some exceptions among these officials is beside the point.

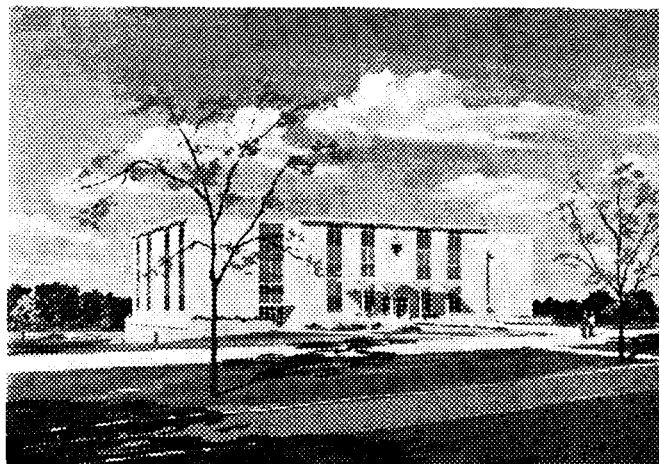
The power situation in this country is that investor-owned utilities, IOUs, generate 76% of the electricity and have 79% of the customers. Publicly-owned local systems, mostly municipal, have 13.5% of the customers, rural electric cooperatives 7.5%. The government generates 13% of the electricity and sells only wholesale, mostly to IOUs.

Everything roses so far. Furthermore, the government virtually guarantees an IOU all expenses, plus a profit; IOUs do not go bankrupt. The result is that IOUs average a 14-cent profit on each after-tax revenue dollar, over double the take of normal, competitive, risk

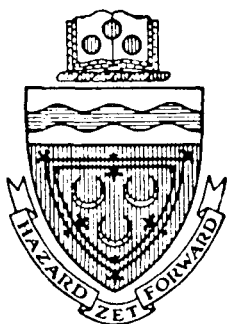
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business, and a few take up to 20 or 22 cents per dollar.

These splendid figures come out of the customer's bill. The IOUs' average rate per kilowatt hour is 2.61 cents; the municipal system's average rate is 1.47 cents, and these latter also finance city improvements and lower taxes. This is of course characterized as galloping Communism by the enormous propaganda (financed by the customer) of the IOUs. One might reasonably conclude that electric utilities are, not only the largest and most conspicuous, but the most embarrassing feature of American capitalism. (In Norway, electricity sells at one third the U.S. price.)

Two facts make the situation still more offensive.

1) The cost of producing electricity has been decreasing steadily, and will continue to decrease. According to the authors, the electricity bill should be decreasing every year by a billion dollars. Instead, it is going up.

2) The courts have repeatedly ruled that utilities, under government regula-

tion and protection, are not risk industry, and therefore are not entitled to the profits (as they are not subject to the losses) of risk industry. The utilities even thrived all during the Depression, but began their real boom in 1957—during a recession—following the favorable tax law of 1954 and the indulgence of the Eisenhower administration.

New Yorkers may be consoled to learn that Consolidated Edison's poor performance is due to oldfashioned management, outdated plant, high fuel costs and the absence of a nearby federal "yardstick" dam for purposes of comparison.

Yes, utilities are regulated, but by state commissions which are given neither sufficient staff nor funds to do any sort of job. The New York commission has responsibility over some 3,000 companies, Washington's over some 4,000; California's over 1,798. Commissions investigate few rate cases; South Carolina's, for example, has not handled a rate case since 1933.

The IOUs' propaganda presents a

thrilling Promethean drama, to a chorus of shrieks and moans, of its own death struggle and agony. The curious comparison comes to mind of the pampered beatnik, stuffing his allowance into his pockets as he protests his bitter lot. For example, in a recent book: "Privately owned power companies are weighted down by every form of government shackles. Private power systems must run at a profit or die."

Since these two statements are the exact reverse of the fact, there must be a temptation to call them lies. But these lies have had their effect. Recent polls have shown that most people now think that IOUs give lower rates than municipal and rural systems, again the exact reverse of the fact. The people smilingly acquiesce in their own mugging.

The great power centers in this country today are electric utilities, insurance companies, A.T. & T., the Mafia, and Detroit, yet one rarely hears anything about the first three. But the sovereign power still remains their customers, the people.

All The Brave Promises

MARY LEE SETTLE

Delacorte, \$4

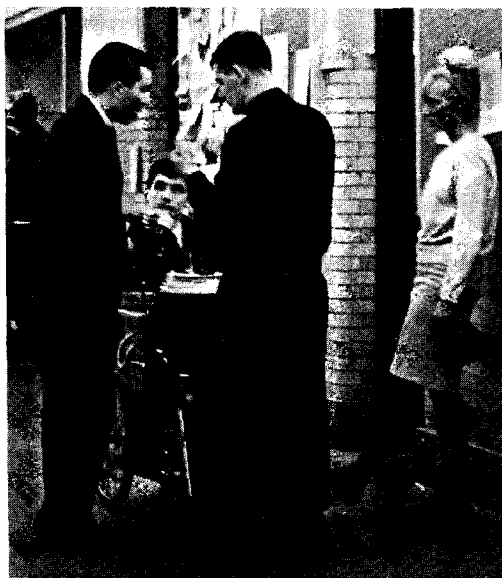
ALAN PRYCE-JONES

The net which gathers in new books and releases them to the public is curiously meshed. Sometimes it pounces on some great monster of a novel, all but unreadable, and deposits it on the best-seller list; sometimes it lets slip a near-masterpiece. *All the Brave Promises* is a case in point. I have seen only one review of it, and that in a British newspaper; yet its merits are so clear, and its interest so enduring, that it deserves to replace most of the non-fiction successes now laid out on the counter.

Mary Lee Settle, in 1942, was a young American who decided quixotically to enlist in the women's arm of the Royal Air Force. She was in Washington at the time, she was attractive, cherished, prosperous. When she left to join up, it was with "a last bottle of champagne and an armful of roses." "In my trunk were a year's supply of toilet paper, can after

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can of fruit juice, and evening clothes." None of them were to be needed.

For, until she was discharged, many months later, her new life asked little of her beyond endurance to the point of masochism. Not surprisingly, she succumbed in the end to an occupational disease which afflicts signals operators. It appears to include a revolt of the aural faculty, so that on a tired brain imaginary messages obtrude themselves: anyway, it brought with it release. Mary Lee Settle passed from one servitude to another: from public duty to literature.

She has waited twenty years to assess her experience, possibly because of the psychic shock it caused her. She arrived, in the natural glow of youth, high spirits and anticipation, at a rain-sodden depot near London, to be pushed among a crowd of more or less hostile girls, stripped, inspected, and comforted on sweet cocoa, slabs of bread and margarine. The girls were Cockneys, doubtless ill at ease in the company of a sophisticated American. The food continued (not entirely, that year of famine, from

inefficiency) uneatable. The female officers were no help at all. They enjoyed their authority altogether too much, meting out absurd punishments, basking in sapphic glory, and, above all, dumb (one might say) to a man.

However, Miss Settle was not to be put down. Her book is untouched by self-pity; she sets herself on no pedestal. Simply, she observes and describes in remarkably good prose what went on round her. Sometimes there were compensations almost worse than the daily round of woe. Once she took leave to London, and stayed a night or two at Claridges, in order to rest in an oasis of cleanliness. A friendly truck-driver gave her a lift and insisted on setting her down right at her door. She demurred, but in vain. Finally he left her, without saying good-bye, and she walked, she said, into the hotel, "filling the foyer with gasoline fumes," knowing herself to be on the wrong side of two fences.

To be pretty, apparently rich, and intelligent is by no means a happy state when everybody else is plain, poor and

harassed. But she was acquiring new loyalties. A visit to a large country-house brought them out. Viv and Tina and Penny in uniform became preferable to the brown glum little old hostess making her guests play paper-games by the fire. I notice that singular bad luck seems to dog American guests in British country-houses, culminating in the offer of tea, which induces in the mildest a sense of outrage. Heaven knows, British country-houses are no less imperfect than others. Some are too cold, some too hot, some too dissolute, some too dull. But their use as a kind of amateur brig, or ghetto for early Victorian bores, is unfamiliar to the British themselves. As settings for adultery and epigrammatic conversation, as in *The Awkward Age* or *Brideshead Revisited*, they may not please a fine palate; but they seem to bring out a violence of reaction in American visitors which should give hostesses a hint that their technique does not yet include the foreigner.

Miss Settle battled on. She describes wonderfully the atmosphere of bombed



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London, the drizzly gloom of the country in winter, the sudden flashes of comprehension and friendliness which made life passable in short stretches. She learned to accept in her stride such setbacks as finding an abortion in the wardrobe. She was perfectly able to take care of herself, and finally made the friends, not that she deserved, but that were available at a time when life for everybody was about as grim as it can get, short of physical collapse.

This is all ancient history now. Miss Settle's victory is to show that a nasty experience was not entirely pain; her book, for all its rawness, is the book of a sympathetic and understanding woman. It is also relived with stereoscopic sharpness of outline. I hope it has, if belatedly, the success it deserves, among the few really good books to come out of the second world war.

Center of the Storm

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THOMAS CURLEY

A notice on the courthouse gate read: "The Kingdom of God and Paradise Street is at hand. Do you want to be a sweet angel? Forty days of prayer. Itemize your sins and iniquities for eternal life. If you come clean, God will talk back to you in voice."

Friday, July 10, 1925. Twenty-nine years before, William Jennings Bryan had been nominated for the Presidency by the Democratic Party. He was present in Dayton, Tennessee in 1925 to defend Christianity and the Bible against the onslaughts of the godless evolutionists. Clarence Darrow, Dudley Field Malone and the defendant, John Thomas Scopes, were there to defend academic freedom against the ignorant oppression of the fundamentalists.

In his memoirs, Mr. Scopes, although basically an earnest man, treats his trial as a circus. "A man trying to maintain an absolutely serious attitude throughout the Dayton trial would have jeopardized his sanity. For all I know, many persons took that risk: the town was filled with men and women who con-

sidered the case a battle to the death."

To the death of what? one wonders. Of fundamentalist Christianity or of academic freedom? But merely to ask such a question is to recognize its fecklessness. The great event in Dayton had about it the air, not only of the circus, but of religious ritual. Those who gathered at the courthouse, with the exception of the reporters and the members of the defense, looked upon Bryan as the Defender of the Faith and Clarence Darrow as the clever emissary of Satan. A second member of the defense, Dudley Field Malone, must have seemed equally Satanic, for he alone sat in the stifling courtroom and ignored the weather, ". . . he sat erect, . . . his double-breasted coat buttoned as though it were a cool evening in New York."

It was Malone, according to Scopes, who dealt Bryan the first and most damaging blow. When he rose to reply to Bryan's plea against admitting expert testimony he did the one thing to attract undivided attention even before speaking a word: he took off his coat, folded it neatly and laid it on the counsel's table. In the course of his speech, Malone alluded to the "duel" going on. He then denied it. "There is never a duel with the truth. The truth always wins and we are not afraid of it."

His concluding paragraph, because of the effect it had, should be quoted: "We are ready to tell the truth as we understand it and we do not fear all the truth that they can present as facts. We are ready. We are ready. We feel we stand with progress. We feel we stand with science. We feel we stand with intelligence. We feel we stand with fundamental freedom in America. We are not afraid. Where is the fear? We meet it. Where is the fear? We defy it! We ask your Honor to admit the evidence as a matter of correct law, as a matter of sound procedure, and as a matter of justice to the defense in this case."

Mr. Scopes tells us that the courtroom went wild. A Chattanooga policeman pounded a table with his nightstick so enthusiastically that he split the table top and when another officer rushed up to restore order, the policeman shouted, "I'm not trying to restore order. Hell,

I'm cheering." Whether he was partial to the defense is not known, but certainly the majority in the courtroom were not, and they cheered, cheered a good speech. When the courtroom was finally cleared Bryan told Malone, "Dudley, that was the greatest speech I have ever heard."

I point this out because, despite the occasional anger aroused during the proceedings, one can't but sense the presence of something like good feelings among the participants. It may be that one is misled somewhat by the fundamental decency of Mr. Scopes' character, but only somewhat. There is too much good humor in the exchanges between Bryan and Darrow; they were ritual enemies, not personal ones.

As for the duel to the death, the only real death was Bryan's, shortly after the trial, and while the heat had no doubt weakened him, it was probably his eating habits that did him in. (His diet forbade sugars and starches so he shunned bread, but ate ravenously of potatoes and corn.)

The consensus has been that it was

a moral victory for the defense despite Scopes' conviction which, however, was overthrown in a higher court on a technicality. It may be that some other states were dissuaded from passing their own anti-evolution laws by the publicity around the Dayton Case, but it is also true that after the trial some states did pass such laws.

The chief beneficiary of the trial was Mr. Scopes himself. He left high-school teaching, entered graduate school and eventually became a geologist. He also, he tells, was converted to Catholicism, though only because the girl he married was a Catholic. He was baptized but he has never been a communicant. There was nothing inconsistent to Scopes' mind in this. He attached no importance to it; his bride-to-be did; therefore he went along to please her. Apparently, he has been happily married ever since.

Anyone who is afflicted by excessive enthusiasms and opinions would do well to read these memoirs. Mr. Scopes has the common sense to distinguish what is important from what is ballyhoo, the

best antidote I know to someone like Bryan or H. L. Mencken.

The Edward Dahlberg Reader

EDIT. PAUL CARROLL

New Directions, \$7.50

Epitaphs of Our Times: The Letters of Edward Dahlberg

George Braziller, \$6.95

BRUCE COOK

Sir Herbert Read, who has contributed prefaces, forewords, and introductions to nearly all of Edward Dahlberg's recent books usually makes it a special point to praise him for his style. For example, in his preface to *Can These Bones Live?* he describes Dahlberg's as "a prose style which, in an age that has forsaken the art of prose, gleams with rich expressive beauty." Sir Herbert offers similar praise in pieces attached to *The Flea of Sodom* and *Alms for Oblivion*.

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to praise Dahlberg's style. Even Paul Carroll, who introduces *The Edward Dahlberg Reader*, begins by telling us, "Certainly there is no prose like Dahlberg's prose in all of American Literature." Granted. He then continues: "At its best, the Dahlberg style is monumental and astonishing." And he leaves it at that, mercifully neglecting to tell us just what it is like at its worst. But that we can learn for ourselves simply by opening up this beautifully-done anthology and reading at random.

"Their profligacy got on her nerves: she did not care to think about sensual entertainments, which disgusted her. Who can bear somebody else's seminal sheets or tolerate his own turpitudes in another person? God has not endowed these carnal chits with a desire to be ascetic." Edward Dahlberg has an abominable style. How could anyone honestly claim otherwise for a writer who can put together such sentences as these? Vapors, circumlocution, and highfalutin' language—these are the rule in everything he writes. At times, the effect can

be almost ludicrous: "... all that Lizzie wanted was thanks—a word that very few can evacuate." (From what source precisely are we to expect that speech?)

Yet Sir Herbert Read, a limitlessly well-informed and deeply intelligent critic, and Paul Carroll, one of the few original voices among the younger American poets—both have praised Dahlberg's work extravagantly. Why? One is driven to the conclusion that they must have other, deeper reasons for praising it. What are they? What is it that makes the work of Edward Dahlberg worth reading—and it is certainly that—in spite of the monstrous fashion in which it is written?

Content? Perhaps—but the "what" of his work is not half so odd as the "how." The sense of it can, I think, be fairly summed up in a sentence of Dahlberg's I have lifted from *Can These Bones Live?*: "All wisdom is sensual since it comes from the body." It works out to a sort of neo-Lawrentian primitivism, in which all the emphasis is on instinct, the heart, and the fulfillment of the dark de-

sires, etc. The tone, however, is different: it is more pessimistic, brooding, more nakedly mortal. Perhaps it is the sort of D. H. Lawrence we might have got if, instead of a boy in the English Midlands, he had grown up an American Jew in Kansas City.

What we can get from Dahlberg, however, that we are not likely to get from others is a sort of stance, an attitude, a quality of furious rebellion that is becoming altogether too rare in our contemporary literature. Not long ago, I was told by someone who ought to know that "Edward Dahlberg is *not* a nice man." Precisely what that was meant to imply, and whether it is important to the understanding of his writing is indeed anybody's guess.

We can, however, get some sort of answer to both these when we read through the selection of Edward Dahlberg's letters, *Epitaphs of Our Times*. His correspondence is filled with acrimony, bad temper, back-biting, and ill-will. We begin to understand, for instance, why Sir Herbert Read has so often been enlisted as preface-writer. He must be the *only* writer of his generation whom Dahlberg has not antagonized beyond communication.

If examples of his meanness are really necessary, I would cite the letter to Frank McShane, in which he tells how William Carlos Williams, imperfectly sympathetic when Ford Madox Ford died, said at the time simply that "Death is a biological fact"; but then Dahlberg allows himself this snicker: "I guess Bill Williams, now very ill and feeble, has a different point of view about the doleful fate of all flesh." At about the same time William Carlos Williams made his comment on Ford's death, we learn—from an earlier letter—that Dahlberg was saying, "Thomas Wolfe's death may have been a loss to his mother but none to American literature." Every group of letters in the collection (they are arranged by addressee, rather than straight chronological order) seems to include at least one rancorous outburst from Dahlberg, usually coming at the end, marking a rupture in the correspondence.

But—and now, following that rambling indictment, I ask you to take this

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leap with me—Edward Dahlberg's venom, at least a measure of it—is badly needed in American letters. Reviewers, critics, literary journalists, even poets and novelists—all these are far too polite to one another today, it seems. The sort of bland good humor that pervades our decade smacks of indifferentism. And it is indifference that chokes art—not rage, and not venom. Of all the things that can be said against Dahlberg, the one charge that can never be made is that he is indifferent. He is passionate, involved, full of love and hate. We all know that dread, paralyzing dullness so common in writing today: there is less of it in Dahlberg's work—with all its comic eccentricities—than in the work of any other writer working today; that, perhaps is what makes it seem dated; that is certainly why it should be read.

CORRESPONDENCE

(Continued from page 37)

tice comes not from Castro-inspired totalitarian radicals, but from the stubborn, die-hard groups that perpetuate poverty, illiteracy and disease by their fanatic defense of an indefensible, dying regime. The harassment of a man like Bishop Helder Camara in Brazil for trying to implement Catholic social principles is but one instance among many. Similar incidents are occurring in Colombia, Chile, Nicaragua, in fact almost anywhere that Christian Democrats try to launch a serious campaign for drastic socio-economic reform.

(REV.) VINCENT J. HOPE

"The Renewal Mess"

Dayton, Ohio

To the Editors: Daniel Callahan's "The Renewal Mess" (March 3) was a decisive analysis. The renewal isn't going well, and this is no where more obvious than in many avant-garde situations. The harder some reformers try—the worse the situation seems to become. Especially in the areas of liturgy and governing structures.

The analysis of sociological phenom-

ena into manifest and latent functions is extremely helpful. Within the category of latent functions, I would suggest the theories of McLuhan as viable tools of study. Certain technological frameworks create certain "latent" needs in people. These are not rational needs, not "manifest" needs. But they will in one way or the other spring to the surface. The great watershed in technology in our age has been the all-inclusive environment created by electric media. The all-inclusive environment of elec-

tricity is opposed to the fragmentary, linear environment created by the printed word. The latent needs of many Catholics, since sociologically speaking they are print-orientated, are just the same as they were before Vatican II. (*Ideas* do not change latent needs.) But for a growing number of TV-generation Catholics, latent needs are basically different. We have been trying to reform, as Callahan suggests, on the manifest level for both groups.

There are two types of "POCs" (print-

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31 March 1967: 63

orientated Catholics). The Liberal who wants to push present structures to their capacity. He wants a better linear liturgy, one that is "heated up" beyond what its original framework will allow. He wants better bishops to make more statements on more issues. In short, to "heat up" an already "hot" system of authority. And so on. Then, the Conservative POC who, while having the same basic latent needs, has a definite limit on how "hot" liturgy and government should be. The Church can only move so fast; the liturgy can incorporate only limited number of secular realities; bishops and priests can demand only so much from their people. Liberal and Conservative

POCs don't differ in kind but in degree. They argue among themselves over questions of how fast or how much. Tolerance is weak at both ends.

Some Catholics are neither liberal or conservative. As "EOCs" (electrically-orientated Catholics) they are apt to be moderate or even apathetic in the battles raging among the POCs. Conditioned by the instantaneous, in-depth experience of electric media, they dig neither a "heated up" liturgy (no matter how good the songs) nor a domineering bishop (no matter how keen his moral sensitivity). They simply do not have the same latent needs. Their needs border on the mystical; no amount of

printed-word reforms will satisfy them. In many ways the EOCs are closer to conservative POCs. An extremely slow print-orientated liturgy is apt to appear "cooler" than one that is heated up beyond endurance. The key to the latent needs of EOCs is in low definition, participational type (non?) structures. At a recent lecture here Harvey Cox said he felt the Mass might have to return to a simple discussion—a seminar among interested Christians—before it could mean much in today's environment. For EOCs seminars probably already mean more than over-heated liturgy.

At any rate, the reform will not go well until there are some legal rights established for all three groups. We have been told over and over again that unity does not mean uniformity. Instead of "High" and "Low" church categories could we not have the "Hot" Church for POCs, and the "Cool" Church for EOCs?

JAMES E. ADAMS (EOC)

Waltham, Mass.

To the Editors: I was as always much impressed by Daniel Callahan's reflections, this time in your March 3 issue. I feel compelled to add the following remarks, however, not so much is disagreement, as in response to the important discussion he has begun.

In my opinion, the malaise among many progressive Catholics today is not primarily in response to the difficulties of reforming the Church to conform to their vision of the future, but in the heavy, sudden awareness of how complex is the problem of making Christianity relevant to the modern world. Such people are "driven back" to questions about God, Christ and belief (may-

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BRUCE COOK has written for *The National Catholic Reporter* and *The Critic*.

be its really ahead), not because the liturgy hasn't worked miracles, but because, as Leslie Dewart makes clear in *The Future of Belief*, the problems here in themselves are very deep (and don't just suddenly appear so to disgruntled reformers). By its actions in regard to liturgy, ecumenism, collegiality etc., the Council merely swept away such post-Tridentine non-problems as these and made those who have eyes to see discover what the real problems are.

In a very important article in the March *U.S. Catholic*, Eugene Kennedy, M.M., points out that the technological, automated world of the future, with its many problems and opportunities, should be the focus of our current concern. Intra-mural questions of liturgy, celibacy and collegiality are important, he says, as they relate to these larger, secular extra-mural problems. I suspect Kennedy is nearer the mark than Callahan in describing the source of the current dissatisfaction when he says, "Prelates and priests, the pious everywhere are face to face with the almost unbearable pressure of tomorrow and this is the source of universal un verbalized malaise." Many are disturbed today not because they feel the Church hasn't measured up to their vision of a glorious future, but because they don't now have any viable Christian vision of the future at all—and to them Vatican II seems very far away indeed.

All this is not to deny that many, perhaps even some of the same people, are often consciously preoccupied with what Callahan calls the methodological questions, e.g., inquiry into Christ more than with Christ himself. I also think his use of Merton's manifest-latent distinction is helpful in understanding the complexities of reforming a social structure like the Catholic Church. But as is so often the case with this kind of analysis, it illuminates problems arising within the context of the previously formulated goals and presuppositions of an institution, but it is not much help for those who are, consciously or not, formulating new ones.

The most serious internal problem that the Catholic Church faces today is how to make room for and keep con-

tact with those of its members who now feel compelled by their Christianity to respond to the call of the secular in ways and shapes they cannot yet name let alone square with all the assumptions and formulations still prevalent in post Vatican II Catholicism. Not changing the liturgy, but creating it; not reforming the Church, but finding it; not talking about God, but experiencing him, these are the kinds of problems they face. It goes without saying that the solutions attempted will often seem

bizarre (and will sometimes be). They will often seem revolutionary rather than reformist and the elements of continuity with the past often will become fully clear only after, not before, they are tried. How we respond to these people and the discomfort they are beginning to cause—whether their more settled and stable brothers will let them call themselves Catholic or not—this will determine how serious the renewal mess will really be in our time.

(REV.) JOSEPH L. WALSH, C.S.P.



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Corrupt Church?

Chicago, Ill.

To the Editors: Your editorial "The Corrupt Church" (March 3) threw me. Let me say that I am generally in agreement with your views and welcome your approach to the problems confronting the Church. *Commonweal's* roster of talent is well worth the price of annual subscription.

However, I must object to this editorial. I think you've done the Church

and principals involved a serious disservice. Webster's defines "corrupt" as "a) morally perverted, depraved; b) characterized by bribery, the selling of political favors or other improper conduct."

Can you (or Father McCabe) characterize Cardinal Spellman's unfortunate remarks at Christmas as "corrupt"? Stupid, perhaps, or misinformed, but corrupt is not the word. Frankly, I would have been surprised if an elderly American Cardinal had said anything

else.

Is the Pope's view on birth control corrupt? I'm sure that someone with your verbal facility can find another term for this.

The Congregation of Rites' position on "in the home masses" certainly is out of date, less than liberal, lacking in religious feeling and unsympathetic but (please Mr. Editor) not *corrupt*.

Your editorial attempted to make a needed and eloquent statement but I feel you lost many of us with the cavalier treatment of "corruption."

WILLIAM F. LLOYD, JR.

New York, N.Y.

To the Editors: It seems to me in your editorial "The Corrupt Church" (March 3) you do not give the Church the slightest benefit of the doubt.

A theologian of stature has publicly denounced the Church as "quite plainly corrupt." He is then dismissed, not from his priestly functions, although one could justify this from a historical basis with reference to other organizations as well as the Church, but merely from access to the medium by which he delivered his message.

It is difficult to understand the reasoning of those who expect the officials of the Church to act in one way, while tolerating an opposite manner of conduct in other institutions, including probably their own.

Consider for a moment the U.S. Government. Would a charge of corruption from a State Department official or a member of the Cabinet be tolerated by the President? Did not President Truman have *Commonweal's* approbation when he dismissed General MacArthur for less?

Would *Commonweal* retain an editor who publicly called the magazine corrupt? We are talking about officials now, not the rank and file. The distinction is as important as that between a private citizen and an appointed government official or a union member and an officer of a company. When a ranking theologian speaks out it is quite a different matter from my doing it or the editors of *Commonweal*.

I would think the Church has the



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right to defend itself at least from its own high-ranking members. So much for Father McCabe's right to say what he said. As evidence for his accusation he offers the following: 1) A Cardinal selects Christmas as the occasion for supporting the murder of Vietnamese civilians.

Cardinal Spellman spoke out in support of American policy in Vietnam, a policy which has been repeatedly set out by President Johnson, Mr. Rusk and Mr. McNamara. How can it be that to agree with this policy makes one "corrupt, scandalous and horrible"? What were American Cardinals praying for during World War II when we were murdering German and Japanese civilians? And what of South Vietnamese civilians? Are they not being murdered too? Father McCabe has a point of view about the war to which he is entitled, but to call his Church corrupt because an American Cardinal disagrees with him seems immature which was exactly how Archbishop Cardinale described his remarks.

2) The Pope alleges that the Church's teaching is not in doubt about birth control. The Pope's comments, whatever they actually were, should be appraised in the light of the dimensions of the problem. The enormous responsibility of either proclaiming a fundamental change in the teaching on birth control, and in so doing moving with history but burning, so to speak, the record of statements avowing an unchanging doctrine, or reaffirming the traditional position with equally distressing consequences, is an issue Father McCabe does not have to deal with. In charity such pressures must allow an occasional inopportune statement. Would an affirmation of doubt by the Pope be of benefit to the Church? Would it have made the Church less corrupt?

3) The Congregation of Rites has asserted that a family communion celebrated in a private home and followed by a meal is a practice "alien to the Catholic religion."

Aside from the trivial nature of this "evidence" that the Church is corrupt, how many family communions in the private homes followed by meals do the

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editors of *Commonweal* know of from personal experience as average Catholics?

GERALD C. MC NAMARA

The Pope's Conscience

Oshkosh, Wisc.

To the Editors: Re John Noonan's article on the "Pope's Conscience" and birth control (Feb. 17): I think we all realize the revolutionary alternative he [the Pope] faces and sympathize with his contemplating the far-reaching ef-

fect if he withdraws his thumb from the dike. But I wonder whether Bishop Simons of Indore, India, goes along with the "thinking" that "... the present norm provides desirable uniformity for Catholic behavior in an important matter." It would have to be high noon in hell before I could swallow that, or else Noonan was high when he wrote it. Talk about a credibility gap!

Since the topic under discussion is of such overwhelming concern to so many, is there not an obligation on the part of

the official teachers to state their findings in "words of one syllable" or at least unequivocally? Must we always resort to fine-toothed combs to find out whether a door is being left ajar on theological problems? Are we not exposing the official teaching machinery to the ridiculous (albeit, deserving) accusations we hear, like "changing from one state of certainty to another, without ever being in doubt"?

R. J. REINKOBER

Guilderland, N.Y.

To the Editors: In interpreting the Pope's statements on birth control from 1964-66, Professor Noonan in the Feb. 17 issue makes an interesting but, to me, ultimately ambiguous distinction: (1) while one cannot "act 'as if the teaching authority were in a state of doubt,'" and (2) while the "governing norms were not in doubt" since "they had been reaffirmed as binding by Pope and Council less than a year ago," nevertheless, (3) "there was doubt, then, as to whether these norms constituted divine law," that is, "there was doubt as to the divine immutable character of the law."

On point 1: what is the teaching authority *not* in doubt about, although it is in doubt whether existing norms express divine law? Or does point 1 mean that the teaching authority is not in doubt about what it teaches but is in doubt about why it teaches what it teaches?

On point 2: the governing norms are not in doubt even though the teaching authority is in doubt about whether existing norms express divine law? That is, the question of whether existing norms are in doubt depends not on whether the basis of such norms is in doubt but rather on the power of authority to teach norms and bind regardless of the content of the norms, regardless of the doubt that what is taught expresses divine law?

On point 3: the presence of doubt on point 3 does not entail concomitantly or consequently doubt on points 1 or 2? The teaching authority can be said to be in doubt about the basis of what it teaches, but not said to be in doubt about the norms resting on that basis, nor said to be in doubt about the gen-

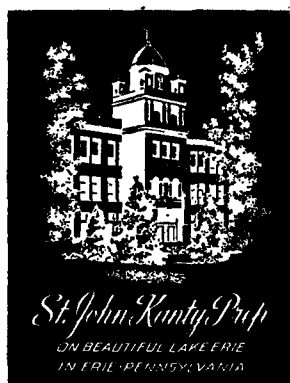
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eral point at issue?

My questions have nothing to do with the Pope's conscience; I still want to know what he means. D. W. ODELL

"Crisis in Medicine"

Manchester, N.H.

To the Editors: Edward T. Chase speaks of the "Crisis in Medicine" (March 10) but it seems to me that a larger crisis lies in the growing inability of our society to respond to the shocking, be it the slaughter of Vietnamese children or the continued wretchedness of our slums. Yet the most surprising area of indifference appears to be toward medicine. Indeed the revelations of Messrs. Greenberg, Tunley, Gross, and now Mr. Chase, have become so commonplace that we are in danger of shelving the problem of the sick as we have apparently done with the Negro.

Why are those in pre-paid group plans hospitalized far less often than those in Blue Cross-Blue Shield? Why are healthy uteri, appendices, and tonsils extracted every year? Why should poverty be allowed to be the third cause of death in New York City, as the acting New York City health commissioner said last year? Why do ten other nations have a better record for infant mortality than ours (We were sixth in 1950)? Why do twelve other nations have a longer life span for males than the richest nation in the world? Why, as Mr. Chase now asks, does the AMA continue to deny the expansion of medical schools when the shortage of medical personnel is so obvious?

One wonders if any new medical revelation can be shocking. Let me try. Mr. Chase attributes many of the ills of organized medicine to its conception of itself as "a *business or trade* (his italics), not as a profession." Should there be any doubt about this, readers might turn to the AMA's *Report of the Commission on the Cost of Medical Care*, 1964, where the relationship between the automobile industry to the free enterprise system was used to illustrate the operations of the "Medical Care Industry."

The authors of the *Report* insist that the marketplace determines fees for



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housecalls, office visits, tonsillectomies and annual checkups. Therefore, if doctors (alternately referred to as "firms," "producers," "sellers," and in this instance, "entrepreneurs") try to set a higher price, "buyers" (guess who?) will go elsewhere.

Or again. The "patient-consumer" as well as the "supplier" (recognize him?) plays a major role in the production process, so we are told. But the "patient-consumer" may not always utilize the health services for several reasons, "including his own unwillingness to accept medical advice, take prescribed medicines, or observe good health habits." How ironic that in the chapter on "The Economics of Medical Care," the authors overlook here the economics of the family in explaining why some patients are deficient in this "production process." Enough? On and on the authors ride, desperately clinging to the same philosophy that prevented English statesmen from sending food to famine-torn Ireland in 1847 for fear that the natural laws of supply and demand might be disturbed.

Yet, more disturbing than national indifference is the continued failure of the American Left to come to grips with the heart of the problem. Germany and England have had national health plans since before World War I, and now, so do all other Western nations including Canada. Why do our liberal editors still fear to discuss "socialized medicine?"

JOHN D. WINDHAUSEN

The Apostolic Delegate

New York, N.Y.

To the Editors: Ever since his debut in the United States with the Marquette speech which insulted, attacked, and stereotyped U.S. Catholic laymen by innuendoes, by strawmen existing only in his own imagination, and by caricatures of the serious problems affecting the American Church, Archbishop Vagnozzi has been an embarrassment. When he attempted to subvert the progress of Catholic scholarship in this country especially in the field of Scripture, he became a nuisance of intolerable proportions. His press statements on reli-

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gious sociology studies, on priestly education, on clerically organized peace efforts in line with recent papal pleas, and on the moral demands of many social issues have caused us to wonder whether the Apostolic Delegate attended any of the sessions of Vatican II or whether he read any of the Decrees.

Having read Monsignor Ellis' article ("On Selecting Bishops," March 10) on episcopal selections and the seemingly critical and crucial role the Delegate plays in such a process at the present time, Archbishop Vagnozzi must be considered more than an embarrassment, a nuisance, or an uninformed prelate; he takes on the dimensions of a positive threat to the health and life of the Church. The nature of this threat is well expressed in Monsignor Ellis' statement concerning the "... further tragedies that are now building up ... through which many American priests are passing."

From heart-breaking experiences in the past few years, I have become an unwilling witness to many of the priestly tragedies that have been developing. As a layman, I feel incompetent and impotent in such circumstances, but it seems to me that the bishops and others who have the ability and power to correct the tragedy-producing situations eventuating in either priestly defection or priestly inaction, pessimism, or bitterness should heed the suggestions of Monsignor Ellis. May I be bold enough to urge that perhaps one of the basic improvements needed is the elimination or at least the serious curtailment of the Apostolic Delegate's role not only in the selection of bishops but in the total internal life of the American Church. For a start, some of us would even settle for a sermon to the Delegate on "custody of the tongue."

FRANK C. ARRICALÉ

Correction

The editors regret two printing errors in Monsignor John Tracy Ellis' March 10 article, "On Selecting Bishops." Archbishop Kenrick was printed as "Kendrick," Archbishop Spalding as "Spaulding." Our apologies to Msgr. Ellis.

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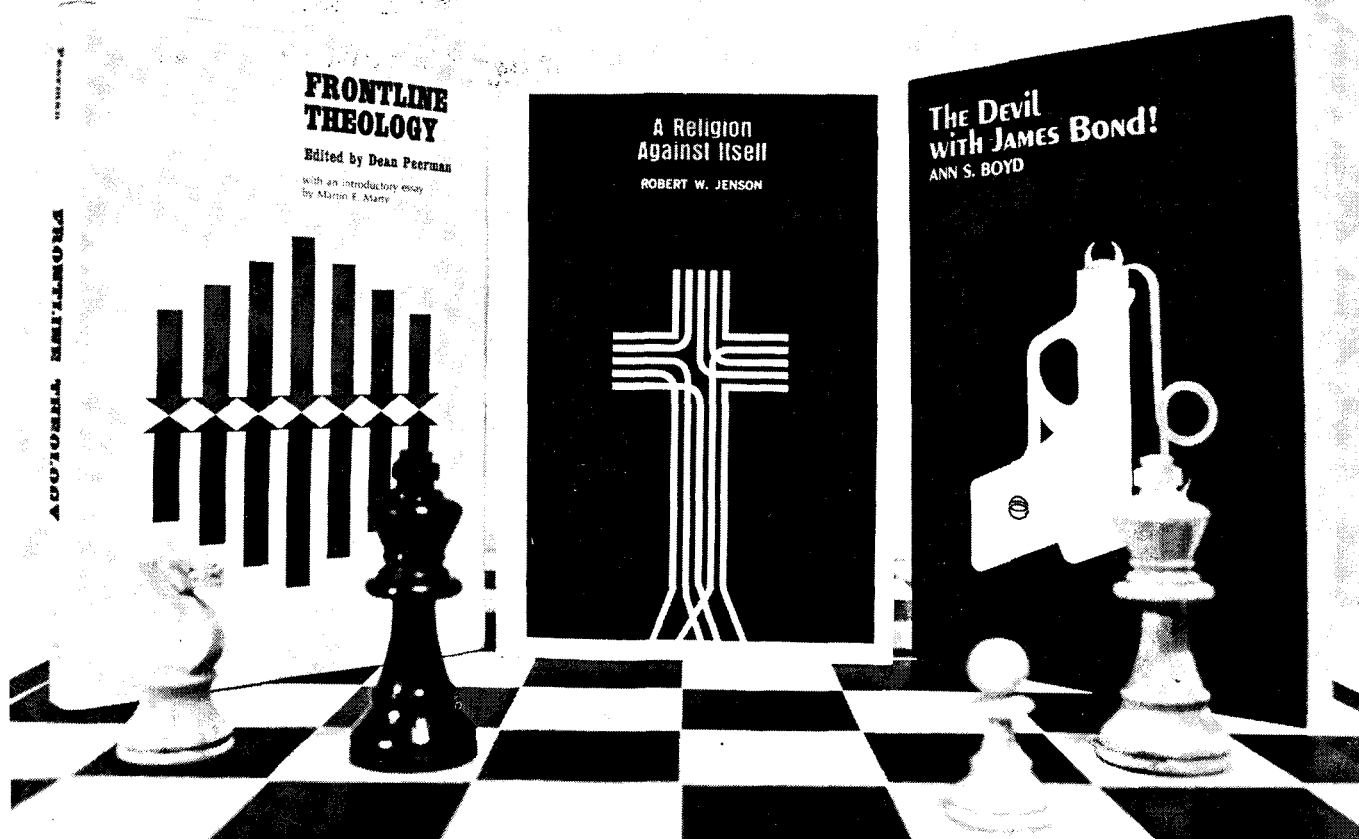
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